

THE CHINESE RECORDER

VOL. L.

FEBRUARY, 1919.

No. 2

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The Recorder We appreciate very much the generous words
Jubilee Fund. of our exchanges, as published in this issue of the
RECORDER, also a similar word (too late for our
use) in the January (1919) issue of *The China Medical Journal*. One sentence from an editorial remark in the *Journal* we should, however, like to repeat: "In view of the general reconstructive changes which are bound to occur in every country affected by the war, and the deeper interest which it is reasonable to expect will be taken in Christian missions as part of the forces making for a better and more spiritual world order, those responsible for the RECORDER desire to make its influence more widely felt and therefore wish to increase the journal in size and attractiveness." This expresses our idea exactly: let everybody help in this spirit! Funds have already begun to come in in an encouraging manner.

THE CHINESE RECORDER

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Editorial

Rebuilding a
World.

FOR the next two or three generations the world will be engaged in repairing the waste caused by the great war, and in attempting to apply the new ideals of international relations for which the war, to a certain extent, has opened the way. The concentration of effort possible for the war made that an easier task than the one of rebuilding will be, but we believe that in the end real progress will be made in spite of the vociferous clamor of selfish group interests which are able to make themselves heard again now that the oppressive influences of wartime have passed. China also is passing through this period of rebuilding. The chaos prominent in the eye of the journalists looking upon China is due in part to this fact. In this task of rebuilding China the West is interested not only politically, from the point of view of helping China become an efficient member of a brotherhood of nations, but also religiously, as seen in the enlarged plans, on the part of mission forces, to assist China. This assistance, we believe, is more than ever welcomed by the Chinese. That the task of rebuilding may be properly carried out "Golden Rule Internationalism" must be stressed everywhere. The presentation and the practice of "the new internationalism" in China, by the missionary body, is an out-standing obligation. We believe with

those who are trying to put international relations on the basis of Christian ethics, that missionaries and those back of them, are mainly responsible for the proper interpretation of the new internationalism, which, being put into simpler phrase, is "loving one another as He has loved us."

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The Future of Denominationalism.

SIDE-BY-SIDE with the world-wide desire for closer co-operation on the part both of the state and of Christian forces, there is a strengthening of national and denominational individualism. Some great denominations and states would like to isolate themselves; the majority, however, desire a closer co-operation. There is no immediate prospect of the disappearance of either healthy denominationalism or nationalism.

The problem facing denominations is the same as that facing the nations: how shall they express themselves fully as individual units in accordance with the wider demands of Christian brotherhood and international friendship? It is the fundamental democratic problem of the interaction of individual and social development. Of the denominations, the Rev. Robt. A. Ashwood, D.D., in an article on "Christian Union after the War," in *The Biblical World* for November, 1918, says, "It remains true that the great denominations are the only agencies that we have to-day for the accomplishment of Christian tasks." And as Prof. Fleming, in his inaugural address in September, 1918, says, "Christian leaders realize that in the Church, if thoroughly reconstructed for the new tasks and conditions, they have an international organization of unrivalled potentialities." While recognizing that healthy individualism must not be suppressed it becomes evident that the task of Christianizing the world will require closer organization among those who are desirous of promoting it. The example of the united war-work campaign, in which an enthusiastic laymanship of widely varying religious organizations expressed its desire for a new religious unity of some sort, cannot leave the denominations unaffected. Though it itself may not be permanent it must leave permanent effects. The only conclusion seems to be that the future of denominationalism will consist in a conservation of all the good each individual unit has, through co-operative use in world redemption. Healthy denominationalism need not die and will not want to isolate itself.

**A Significant
Bonfire.**

THE burning of twenty-five million (Mex.) dollars' worth (estimated market price) of opium is a moral victory of such dramatic significance that it cannot help but appeal to the whole world and to the whole individual. In spite of some adverse criticism, the Chinese Government carried out its intention of removing from circulation 1,207 chests of opium. Though a small proportion of it could have been used for medicinal purposes, yet its value as a proof of moral determination and strength was much greater, going up in smoke through an official incinerator, than if used in any other way in whole or in part. The examination (of which we give pictures) was a dirty task. Each chest was opened, the mud-like balls counted out, any that looked suspicious split open, the content frequently tested chemically, and all counted back and then sealed with the seal of the Chinese Government Commissioner and the Commissioner of Customs. There seems to have been little chance for fraud. The Government gave bonds to the face value of \$13,397,940 for their "big smoke." China's present financial needs make this moral achievement even more significant than it would have been in a time of political ease and plenty. The dark-brown sticky stuff, each ball of which was worth about \$500 in the market, had gained its value because it could make men dream, forgetting for a little while the actual facts of life. The burning of it is indicative of another dream—an ideal—the freedom of men from captivating and degrading drugs, and their release into channels of real living. The dream that the destroyers of opium saw has a chance of fulfilment. The dreams that opium smokers had ended with themselves. We congratulate China and take courage for the future.

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**International Anti-
opium Movement.**

WE were glad to note the organization in January (1919), in Shanghai, of an International Anti-opium Association, and the prompt response to this on the part of Peking in the form of a branch association. Every missionary center in China should follow suit. The problem of opium and morphine is a world problem. China should especially see to it that the recrudescence of poppy-growing is stopped. Japan should see to it that her nationals keep their hands clean of the traffic. It is publicly claimed that no Japanese has ever been punished for dealing in contraband in China. We should like to see this disproved or

the making of such a statement made impossible in the future. The fact, however, that eighteen tons of morphia are annually imported into China by the Japanese and that in 1918 about 2,000 chests of opium were smuggled in, should not be used by individual Chinese as an excuse for growing the poppy or assisting in the smuggling. Furthermore, the British Government should see to it that the exportation of opium from India is stopped. This problem cannot be handled efficiently unless those who handle it all have clean hands. Then when each group interested has done its part individually, all must work together for efficient, international, anti-drug-traffic legislation. One great difficulty that China has to face is the lack of efficient legislation for dealing with opium and morphia smugglers. Russia has fairly good laws but is not much affected apparently. Japan has good laws which are not enforced. The United States can go as far as fining a man \$500, which is a mere bagatelle as a preventive of a traffic that yields several hundred per cent on each transaction. Here is where international co-operation is imperatively necessary. For this reason every possible method to get action by the League of Nations, upon the cabled request of the International Anti-opium Association for effective legislation, should be used. The fight for political freedom was short and fierce; the fight for moral freedom, of which the freedom from all drug habits is a prominent part, will be longer and just as fierce, though possibly not quite so spectacular.

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Christian Responsibility for China's Economic Problem.

THE Consul-General for China at Yokohama, Japan, Mr. Wang Shao-shan, has sent us a somewhat extended letter on the question of the economic problem of the Chinese farmer and its relation to poppy-growing. The point made is that the poppy pays so much more than grain that its cultivation presents an irresistible temptation to the farmer groaning under heavy economic burdens. It is probably true that the farmer can never make as much out of grain as he can out of opium. Yet it is also true that the Chinese farmer apart from his economic burdens has a moral responsibility for not trafficking in that which injures his people and his country. The Consul-General, however, makes the point that in addition to the excellent educational work done by missionaries they should consider training some of China's future

farmers so that they can make more out of all legitimate crops. This is equivalent to saying that, while demanding that the farmers and others be honest, it is up to us to help them to be honest. Thus our friend, who is not a Christian but who believes that apart from Christianity there is little hope for China, feels that the establishment of agricultural experiment centers should be considered by the Christian forces now working in China. He furthermore calls attention to the need for vocational training for girls. As we have pointed out, there is a growing number of Chinese women who have to make their own living. For them the Consul-General urges the establishment of special schools of gardening, medicine, nursing, etc. He is grappling, of course, with the problem of education for practical life as apart from a certain amount of book training.

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Creating Correct Impressions of China.

OUR attention has been called to the publication in a New York newspaper of the account by a missionary of baby-peddling in a certain district in China. The point is made that this incident told by itself, like many others, creates a warped impression of China. We must guard against giving false impressions, while at the same time not hiding the facts. Dr. Wu Ting-fang has said something to the effect that China wants publicity but wants a fair publicity. More and more the Chinese are reading what is said about China. With the growing national consciousness there is coming a heightened sensitiveness with regard to themselves and a desire to be presented fairly. We are quite aware that perfectly logical statements are usually somewhat chilling; furthermore, it is almost impossible from a local viewpoint to present facts with due regard to differences of practice and ideals in other sections; but we need to remember (as is indicated in a letter in our Missionary News department, from the Director-General of Flood Relief) that Christian ideals are permeating China to a certain extent and many fine things are being done in China by Chinese directly opposite to the practice of baby-peddling. It may be true that while some are peddling babies others are doing all they can in the same district to train and develop orphans. The missionaries above all should take care how they present China to the world. It is easier to paint the high lights than the shadows, but the hard task of a well-balanced picture must be our constant ideal. There are many Chinese who do not like such things as baby-peddling any more than does the missionary, but, as with the missionary, the economic problems involved seem to be beyond their immediate powers of solution.

Meditation.

"The uniform absence of joy in prayer is one of the threatening signs in respect of our religious state It does not require what the world pronounces a great sin to break up the serenity of the soul in its devotional hours Even a doubtful principle of life, harbored in the heart, is perilous. May not many of us find the cause of our joylessness in prayer in the fact that we are living upon some unsettled principles of conduct? I apprehend that there is very much of suspense of conscience among Christians upon subjects of practical life, on which there is no suspense of action

"We lose many prayers for the want of two things which support each other, specificness of object, and intensity of desire In the diary of Dr. Chalmers, we find recorded this petition: Make me sensible of real answers to actual requests, as evidence of an interchange between myself on the earth and my Saviour in heaven. Under the sway of intense desires, our minds naturally long to individualize thus the parties, the petitions, the objects, and the results of prayer

"We offer many dead prayers through mental indolence. Prayer can have no intelligent fervor, unless the objects of our faith are represented with some degree of vividness in our conceptions of them. As we must have clear thought before we can have intelligent feeling, so must we have vivid thought before we can have profound feeling. But this is a process of intellect Yet do we often not come to the hour and place of prayer, burdened by an exhausted body; with intellect stupefied by the absorption of its forces in the plans, the toils, the perplexities, the disappointments, the irritations of the day?

"But in such a state of body and of mind, to acquire impressive conceptions of God and of eternity, is an intellectual change. I do not affirm that a state of intellect is all that is involved here; but intellectual change is indispensable; and it requires exertion."

"I will pray with the spirit and I will pray with the understanding also."—Cor. 14: 15.

The quotation is taken from Austin Phelps' "The Still Hour."

Contributed Articles

The Moral Sanction in China

J. C. GARRITT

I.

IT is not safe to promise to write a paper for the RECORDER, unless, indeed, one is quite sure of his ability to keep the promise. A friend, learning that this paper was promised, gave the writer an uneasy half-hour by asking what was meant by "*moral sanctions*." Fortunately the dictionary had already been consulted,—as the reader is now advised to consult it before reading further,—and it was possible to acknowledge, with some shamefacedness, that the promise to write had been made before realizing the utterly elusive quality of the subject.

Popular usage makes "sanction" equivalent to "permission." "Moral sanctions," then, should mean the permissions or ethical judgments, religious, social, or of individual conscience, which sway men of a given locality.

Your dictionary has already shown you, however, that even this apparently simple statement does not nearly exhaust the genealogy or the usage of the word. To Western ears it sounds churchly, by reason of its relationship to *sanctity*, and other words of varying import; yet it is equally a secular word, and in law carries with it the idea of penalty.

The word is in these days the more elusive because of the shifting of older views of authority. Sanction is ratification by a superior, which was formerly quite a simple thing, but now when whole classes of society, even whole peoples, are in revolution against old forms of domination, and seeking new norms of authority, naturally the foundations are moving, and right and wrong can with difficulty be distinguished. Paul must have spoken to such an age, when he said, "He that doubteth is condemned"; and again, "Happy is he that judgeth not himself in that which he approveth."

But sanctions are not merely permissions. They may be mandatory, permissive, or prohibitive. The real uncertainty

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

of the present generation in China lies not so much in the first two directions as in the third. The long trusted inhibitions of the Chinese are now disregarded by many, especially by the young, who think in their modern education and new outlook that they have outgrown the leading-strings of the past.

Here, of course, the danger is that those who are studying the ideas and structure of Western society should copy it as it is and as it appeals to them. All of us find it easier to copy a pattern before our eyes, even though it have faults, than to follow an ideal, past or future. But the Western nations, having passed through this individualistic phase, are now trying to relearn social unity, and are finding a more vital and searching social conscience than ever existed in times past. One hopes the two ideas, individual and society, may be joined in a golden mean. China, on the contrary, is in the violent phase of individual self-discovery. If the present civil strife can but reduce this fever, it will be well. But it is the time for copying, not the West of present-day ideals, but rather the best results of an earlier phase of its development.

The inhibitions of the Chinese people are worthy of close study. They mark this civilization as of a high order, morally as well as intellectually. The Chinese are not atheistic; even Confucianism is in statement semi-theistic, and the mental attitude of the people generally lies somewhere on the borderland where pantheism, theism, and deism touch. This means that they have a conscience, but one which hears few clear commands from above, a few more permissions, and many prohibitions. So far as religion is concerned, the same may be said of the highly personalized Theocracy of the Jewish Church as recorded in the Old Testament. Only the religion of Jesus Christ can be called both positive and interior, and men are forever trying to emasculate it into a negative and exterior religion.

II.

Civilization in the West is on trial for its sins. So is civilization in the East. Perhaps in some recondite way their sins and ours are much the same. As to that we need not now inquire. But it is too easy to think that if China is to endure further trials and dangers it is because of the sins of this generation; because of the revolt of the younger generation from trammels of the past. I am not sure, however, that the

wise All-Father will account these things sins, in the sense that we do. Their acts do not mean, morally, what the same acts would mean if done by us. It may be difficult to get just the right harmonization of Moses and Ezekiel, but it is eternally true that the children *do* suffer for their parents' sins, as well as that each generation and each individual is judged as to his own moral value.

This being the case, while one trembles lest habits of moral obliquity, of hypocrisy and of vice, may fasten upon many in this generation in China, as a result of the loosening of old sanctions, the fact of changing norms and sanctions is in itself not a thing to be too sorry about. And, after all, though every Christian and every philanthropist will wish to exert as full and salutary an influence as he can in this time of changes, we may trust the conscience of China to assert itself as time passes, if only the source of true moral authority can be recognized by the people.

I have heard it said that "the Chinese play to the gallery"; i.e., that the great authority on right and wrong, glory and shame, is the opinion of their fellows. Doubtless that is true. It is true in Japan, too. Strange to say, it is true in America and England. Probably only in a nation gone quite insane with one ruling idea, does it cease to be true. And yet there may lie, deeper and broader and higher, in the universe even of men who seek the applause of their fellows, an ether, an all-embracing Spirit, which unifies the whole and makes it interpretable: the belief in God, the great Judge, the true center of all moral value. I believe China is ready to-day for a closer acquaintance with this God in whom hitherto they have ignorantly, that is, unconsciously, believed. Those who were most sure of the gospel of material advancement a few years ago, are humbled to-day, and those who most lightly and happily entered on what we may call immoral courses when old sanctions were suspended, have learned how hollow and unsatisfying they are. China is now ready for a gospel, as never before. Her need is acute, because she herself feels the need. When she herself was oversanguine, that was the time for us to fear for her. Now in the time of her fear, let us *hope*, and try to bring her back to the rule of clear and definite moral restraint.

This will be the more easy, because the Chinese character is naturally conservative. It is now possible for us even to

stress some of the sanctions which formerly we were accused of breaking down,—such as filial piety, reverence for the dead, propriety in the relation of the sexes, etc. But these are rather external matters. We can now get the ear of the people,—of all classes,—on the subject of character, of interior living, of integrity and faithfulness; and also of disinterested service,—of a consecration deeper than the name which has been on many lips this five or six years.

The Editor will probably find two serious faults—among others—in this discussion. First, he probably expected it to be much more pessimistic than it is. So the writer did. But having left his notes of some months past at home, and started on a sea voyage, his lugubrious views are gradually being blown away. Are you pessimistic? Take a sea-trip, and look more broadly at your problems.

Second, he probably expected more detail. So did the writer. He had some absurd notion of mentioning all sorts of matters—which, however, the reader can quite well supply from his own memory—such as the unmediated and therefore improper love-affairs of Young China, etc., etc. Or, the highly praiseworthy aim of various parties, societies, etc., such as the Suffragette Society which a few years ago started in to work so enthusiastically for the emancipation of women in China, in ten different directions. Every society and every individual of this sort managed to break some—or many—rules of the older Chinese etiquette. But the newer sanctions are already beginning to appear, woven by the conscience of China, and her faith in her own future, based on faith in a Divinity or at least a Heaven which has shaped her past. One could wish to have been fated to live in this age as a Chinese leader for China,—for there is scarcely a higher or harder thing to be in this day of the world. Next to that,—and I hail you, fellow-worker,—is to be in China as an interpreter of life, morality, and God to this people in their hour of acknowledged need!

The Evangelization of Provinces,—Manchuria

W. MACNAUGHTAN

I HAVE been asked to write a short article on the "Evangelization of Provinces," and to make it more concrete, I am asked to have Manchuria more especially in view. To touch this problem at all is like taking up Tennyson's flower with all the universe hanging to its roots.

"Flower in the crannied wall,
..... but if I could understand
What you are, root and all, and all in all,
I should know what God and man is."

It does not seem possible to deal with this question without raising every ghost of dead controversy (and stirring up some very live controversies too) which has perplexed the Christian Church from the apostles' days till now.

If the "flower"—to pursue the analogy—be the evangelization itself, what do we mean by evangelization? Is it the spread of a message or the discipling of a people? Did anyone ever understand the message adequately till he became a disciple? Can we deal with men's lives and leave untouched their environment, with all its down-pull of superstition and ignorance, with its customs which are fetters to the new-born soul? The necessity of forming an environment for the soul to live and grow in, with its atmosphere of spirituality and its uplifting laws and customs, is a necessity which no one will deny. But to form such a soul environment or church raises all the old problems, very new to-day, of new wine and the old burst wine skins.

Is the main "root" the disposition of our forces—the survey and occupation of the field? Then is it best to spread out and reasonably occupy the whole field with our limited forces, or should we concentrate on strategic centers and influential classes and by intensive work seek to found a vigorous church with vital energy to propagate itself?

As we consider the other "roots," the whole universe of missionary policy and problem is involved. The Chinese Church; its education, vitality, purity, unity, self-government, self-support, and leadership; so that it may become an ever-increasing power in winning the whole land for Christ. Is the training of Chinese leadership, though slow, not the quickest

way to attain our end? If so are not educational institutions with their absorption of the personnel of the missions and their increasing budgets the best evangelistic agents? Or can we by using such methods as those used by the Y. M. C. A., through its Bible classes and individual work, win our leaders direct from the government schools and influential classes?

But let us get rid of the flower and its roots, which except for the fact that the poet found all the laws of the universe, the mysteries of life and being clinging round its roots, is otherwise a very unsuitable analogy. The complexity and bigness of the problem have been sufficiently indicated and might have been indefinitely enlarged by the introduction of the problems surrounding evangelistic staffs, education, medical work, and literature. To take then Manchuria which is three provinces, as the basis of our thinking, what are some of the essentials of its evangelism?

A Policy: The churches of Manchuria have received into their hands the keys of the Kingdom of God for this vast area. It is their duty, therefore, to lift up their eyes, at times, from the work which absorbs them in every station, and frame a policy which will take account of their whole forces and of the whole field to be occupied. Without such a policy, whole regions and whole classes are left out of view. The very existence of the Mohammedans, for example, may be forgotten. It may be, also, that from force of habit only the humble classes are present to the minds of many workers, entirely neglecting in their plans the equally needy and more sinful rich. How many have remembered that the army and the police have souls to be saved? Do the men even consistently remember about the women? The field is so immense and the forces so inadequate that we are tempted to ignore the larger issues, being conscious how unequal we are to deal with the smaller. But, on the other hand, the very smallness of the resources is the most urgent plea that they should be used to the greatest advantage. Are we putting first things first or are we drifting? It has been well said that any policy or method which has been in vogue for over ten years without revisal is nearly certain to be inadequate.

To state the necessity of having such a policy may seem a platitude. But it would be interesting to know for how many provinces such a policy actually exists. It is also quite another matter to frame such a policy. The Presbyterian Missions in

consultation with the Danish Lutheran Mission are attempting to work out some such policy, but it is found no easy task, and it is not by any means complete. Some factors which such a policy must embrace are, the most efficient use of the foreign forces, the occupation of the field, the enlisting of the evangelizing powers of the Chinese Church, the training and use of Chinese leadership, the most effective use of paid and unpaid evangelists and Bible-women, the use of evangelistic bands, campaigns, literature, the adequate place of medical evangelism.

The Foreign Forces: In Manchuria, the Danish Lutheran and Presbyterian Missions have worked on a policy of comity. The one church does not enter in where the other is already working unless by mutual agreement. The Seventh Day Adventists unfortunately find the membership of the other churches their most fruitful field of work. By means of this comity, the strategic centres may be said to be "occupied." "Occupation" in one extreme case signifies that a single clerical missionary has the whole evangelistic and educational oversight of five counties and about thirty out-stations. The Danish Mission, however, believes in smaller areas and more men. There are great areas still untouched, but the population is sparse, and the difficulties of opening up new strategic centres are at present great. A network of out-stations stretches over the occupied areas, and gives promise of a Chinese Church growing up which shall eventually efficiently occupy these areas.

The Chinese Church: In the evangelism of a whole province, the membership of the Chinese Church must be eventually the main agency. Any policy which does not make this its chief aim is doomed to failure. In such a stupendous task, nothing less than the united effort of the whole Christian community, not the leaders only, but the rank and file, the men, women, and children is sufficient to produce results proportionate to the task. The leaders must not be solitary shepherds, herding sheep into a fold and trying to keep them there, but leaders of men, inspirers of others, who are not content till every Christian is a soul-winner. The enemy to this ideal is the self-centred spirit in most local churches. The Christian considers his main function as church attendance, and the pastor seldom rises above the idea of his congregation being an audience to which he has to preach. The potentialities for service in these men and women have never dawned upon him or them.

The sense of provincial responsibility can be promoted by teaching the churches their responsibilities for definite areas. In one prefecture the whole area has been subdivided and assigned to different chapels. Every village in these subdivisions has again been assigned to individual Christians as their definite responsibility for regular visitation. In certain cities the areas round the churches and chapels are assigned to each for aggressive work. This is carried to its most hopeful issue, when each Christian by the precept and example of his leaders is led to become responsible for the care of one soul. Following up the ramifications of individual contact and relationship, it will be found that it gives entrance to every home, shop, and institution in the neighbourhood.

For the winning of the province, the Church represents the army. It is marvellous how the fact is sometimes forgotten, and all the attack made is by a few sharp-shooters. At the head of the army are the pastors, whether Chinese or foreign. If the army is to move, the leaders must lead. And whether it be the foreign missionary or the Chinese pastor who takes the initiative, he must be a soul-winner himself, and then seek to promote soul-winning amongst the whole body of the Church. It is strange how deeply ingrained is the idea that Christian work means preaching, and that those without eloquence are therefore to be excused. It might be a good thing for the leaders to cease "preaching" to the non-Christians for a season, and undertake personal evangelism instead, and in this way encourage the humbler workers to go and do likewise.

Chinese Leadership: Whilst the final victory will be the victory of the whole Church, the advance of the Church is a matter of Chinese leadership. The power of consecrated personality is nowhere felt more powerfully than in the Christian Church. The finding, training, and sending out such men and women is perhaps, at the present time, the biggest contribution which the foreign missionaries can make to the evangelization of China. The tremendous influence which all such men can exert has already been demonstrated. But like the missionaries, these men have their ups and downs, discouragements and failures. It may be said that the congregations are a mirror in which to behold their pastor's face. And perhaps it is also true that the group of Chinese workers is a mirror in which to behold their foreign leader's face. Happy is the missionary who, being himself in touch with the

spiritual fountain, has been able to make these men his friends and confidants, and has been able to share with them the deepest things of his own experience. Sometimes, alas, we find the whole work at a stand-still, no vision, no power, and the Cause dwindling away—need it be so?

Again let it be repeated, the efficiency of the leaders is in direct proportion to the measure in which they can gain the confidence of their fellow-Christians, and lead them to be fellow-workers in soul-winning. To put a concrete example. Mr. Wang hasn't been coming much to church recently and shows all the signs of the downward slide. The pastor calls on him, but in presence of his family cannot do more than chat in a friendly way and suggest that he might be more regular in church attendance. The sermon will be his opportunity of reaching Mr. Wang's soul. If Mr. Wang comes to church the chances are that his mind is occupied with other things and the sermon does not penetrate. What would be the result if, instead of this method, he approached Mr. Wang with a request to co-operate with him in the winning of another soul? It would be pointed out that to accomplish this they must have faith and love, and this leads on to prayer that they may both be fitted for this great task. The appeal, friendly approach, and prayer will almost certainly draw the confession of unfitness. The door is open for a brotherly talk on spiritual things, which if wisely used may be the reclamation of Mr. Wang.

Many if not most of the Chinese leaders are not seeking to win men. The tendency to lapse of so many of their converts discourages them from attempting to win more, and turns their attention to the conservation of those they already have. It is not usually realised that one cause of this lapsing is the sheer boredom of the programme set before them—to sit and listen or dream through a service which is often dull in the extreme. A rebirth of joy and life and victory over sin will only come when they are led out into sacrifice and service. A soul-winning Church will be a missionary Church, and the leaders in soul-winning will be the promoters of province-wide evangelism.

Unpaid Evangelists: For province-wide evangelism it need hardly be said that there is need to enlist an army of voluntary evangelists—not merely casual workers, but men and women who shall accept responsibilities and submit to training

and supervision. In developing this class of worker, the Manchurian Church has fallen far short; but any real advance without their co-operation seems almost unthinkable. The old enemies of illiteracy and ignorance make this problem difficult of solution.

Self-support: If this were a treatise on the whole question, it would now be in place to point out that without self-support all our best schemes would fall to the ground. To support the present work, the budgets of the missionary societies are strained to the utmost. It goes without saying therefore that the committees and workers who are promoting self-support are as necessary to the advance as is the commissariat to the army. The appeal of the unreached multitude is the greatest plea for self-support that can be urged.

The Unreached Regions: The man next door, or the chapel water-carrier, may be as unreached as the villager a thousand *li* off. But against the remote villager the door is shut. The question arises whether there is any prospect of the Gospel reaching him at all. The China Continuation Committee is doing a necessary work by its surveys and charts in revealing the needs of these areas. It is the duty of the missionary body to see that these areas are occupied before more overlapping is tolerated.

Chinese Missionary Societies: There is one agency which is capable of great development as the Church expands, and is designed for no other purpose than to reach these untouched regions—the Chinese Missionary Society. There is not space to develop this theme, suffice it to say that already in Manchuria two centers in the Amur Province have been opened by such a missionary society. The work is done by two pastors and some evangelists, and although there have been vicissitudes in the first years of the work, it is fast becoming consolidated and passing beyond the pioneer stage.

Evangelistic Bands: The less remote areas can be reached by travelling bands of evangelists, either with a tent or a boat according to the province. The plan is to stay long enough in a given area to visit all the homes, and to some extent conserve the results. It is found, however, that unless the new converts can be related to some station, or some means can be found for visitation, that the results are dissipated. As an auxiliary to a wide line of occupancy its results are

excellent. In Manchuria this method has not yet been attempted. The only agents who have moved widely in new areas are the Bible Society colporteurs. Another and more constant source of the spread of the Gospel is the immigration of Christian families. The problem of their pastoral care is as yet unsolved.

Medical Work: Our hospitals affect the life of the province very widely. There are few areas from which patients have not come at one time or another. The names of our senior medical missionaries are known and respected from end to end of the land. The biggest results are perhaps unseen—a leavening of the whole people. There is no agency whose influence is more wide spread. The great problem is how to conserve the results of hospital evangelism. This is sometimes not even attempted, and even when attempted the leakage is very great. One of the working plans of the Evangelistic Week campaign was to obtain lists of these hospital patients and visit them in their homes. In some cases this was done, but in most it probably was not. Before seeking new avenues of wide evangelism, it would be well to see that this one is not through lack of thought and planning and co-operation between the different branches of the service becoming inoperative.

Chinese Doctor Evangelist: Recently an experiment was made in medical evangelism which opens up new vistas of service, especially for the regions beyond. A medical graduate of warm evangelistic spirit was provided with drugs and commissioned to reside for a month in several market towns, not yet occupied, and to use his time and opportunity to win men for Christ. The results were most encouraging. In one place, all the town leaders urged the young doctor to stay, and offered him hospital accommodation and everything that he needed. He had unfortunately to leave this work for home reasons. This opens up great possibilities for a self-supporting, self-propagating work, even in the most unreached areas, if the right men are available.

Campaigns: Campaigns have a place in this great provincial task. We need the emphasis of a campaign to keep us in mind of the existence of the upper classes, and to attempt to win them, or to make us realise the vast power which lies in the mobilization of the commonplace believers, in a united movement. Undoubtedly the ideals of the Evangelistic Week,

representing the mobilization and training and use of the whole Christian forces in a united forward movement, have the secret of the largest success. It demonstrates the force of a mass movement of ordinary people and it puts the emphasis on the method of individual evangelism and individual responsibility for conservation of results.

It is quite obvious that so mighty a task can only be accomplished by the whole Christian forces acting unitedly. If this were really done, the day of victory would be already in sight. News has just come to hand of the work done by a group of voluntary workers in Harbin representing 80% of the Church there who have won an average of over three inquirers per head, and have shaken the whole town. It has also demonstrated what the local forces can do without outside aid. Many of the new converts are leading men of the town, and one has already contributed 150,000 roubles (about \$1,300) to a fund for building a church, as their present premises are now totally inadequate.

The right use of literature also is dependent on men and women who are willing to distribute or sell it, and the enlistment of all in different kinds of work makes possible the systematic distribution of literature.

The task is tremendous and, at the present rate of progress, would be many generations in accomplishment. But one is conscious all the time of great movements trying to be born. If only the Church were alive and pulsating with the saviour spirit! If only God could have His way with His own people! The situation is ripe for a stupendous movement. If only!

A Sociological Apologetic for Christian Propaganda in China

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CHRISTIANITY is essentially social. If religion is life, then whatever name a specific religion may bear, it will survive the test of time and competition only by virtue of its completeness. The function of religion is the linking of the individual with the Divine Being for the fullest expression of personality. But personality is only socially realized and expressed. Thus modern psychology and sociology both add emphasis to the position of the church of

the present day: the salvation of the individual soul must be coupled with the salvation of the social order.

Jesus' own emphasis on this truth was made in no uncertain terms. His life and teachings all bear witness to his clear conception of the dual nature of salvation; and any program of redemption that emphasizes the one to the exclusion of the other does not represent the full, rich program of activity of the Master. The task, then, that confronts Christianity is that of saving the whole life of the community through the regeneration and socialization of the individual. This is what Jesus meant when he spoke so frequently of the "Kingdom of Heaven." Salvation is not individual *or* social, but individual *and* social. In coming to China, Christianity is, therefore, very definitely committed to make particular contributions to the social life of the Chinese people.

This social nature of Christianity is in itself one of the greatest contributions to China over and above what she already possesses in her religions. Neither Buddhism nor Taoism has a strong social gospel. They are concerned mainly with the individual unrelated to his social environment. Indeed, the individual, with them, must find his salvation *outside* of the social life. Confucius, in his emphasis upon fidelity and sympathy (忠恕) came closest to a true conception of the matter; but he never tied up the individual to the real source of power. He organized a splendid system of ethical concepts; but, lacking the dynamic element of God in and through all life, the ultimate impulse and directing force, and placing all means of salvation within the individual himself, his system failed to answer the deepest needs of the Chinese soul. He never made any attempt to hear the soul-cries of the masses for salvation. Buddhism has prospered just because it filled this great need, though wrongly.

Christianity, on the other hand, says to the individual, "You must repent and change"; but in the same breath, "Your change must be wrought out in practical service for your fellow-men." Here in strong contrast to Buddhism and Taoism, salvation can only be worked out *not outside of* but *in and through* the social life of the individual. This is personal faith expressed in loving service, strong and sure in the example of the great Leader and Teacher himself.

Correcting what Buddhism has tried to answer to the problem of salvation, in bringing the individual into relation-

ship with the Divine Being, Christianity offers as an important contribution to Chinese life and thought that dynamic of genuine love for fellow-men that sends the student into the most undesirable position because it is one of service not of selfish gain; that drives the official out of office because he refuses to conform to the immoral practices inherited from the ages and insists that government shall be used for other ends than its own—for the people; and that urges the citizen into every movement for public welfare and community betterment. The Christian becomes his "brother's keeper" whether that brother be one of his family, his community, his race, or of the races across the seas.

A study of social evolution discloses the fact that man passed through a socialized state of primitive existence, became highly individualized through mental and material achievements, and therefore stands in need of being re-socialized. Over-individualization of industry, as a case in point, through monopoly control has resulted in injustices and inequalities of the worst kind. Under such conditions of social life the ends are not found in the welfare of the group as a whole. Thus government, business, art, the home, the church, all have failed as tested by the criteria of social progress in so far as they have failed to see the good of the whole and have set up for the goal of their activity ends in themselves.

Socialization, then, is the great need of the hour. There are educated men enough in China at the present time to effect almost any desired change for the better, but most of the skill and brains are at the service of the individual not of society. When the resources for social advance were once socialized then opium was driven out. There is wisdom a-plenty in China, native and foreign. What is needed is socialization. Knowledge and intelligence must be made a possession of every individual. There are funds enough belonging to Chinese themselves in Shanghai alone to open up innumerable mines and exploit other natural resources of the country. These resources must be put to the service of all and be made available for all. There are trained officials enough at present able to meet the requirements of civil service; but the positions have not yet been put to the service of the people. As this process of socialization is stimulated and perfected will lasting progress be achieved.

Now, it is in just this way that Christianity has already made a great contribution. In opening schools, founding hospitals, organizing societies and movements for social advance, in helping to secure to the nation religious freedom, it is definitely working at this problem of socializing every form of achievement, material, mental, or spiritual. The spirit of social service already abroad in the land is the fruit of the religious life of Christian leaders.

However, it must be remembered that, though born of good intentions, social service may result in more harm than benefit. Men may call alms social service. Yet modern philanthropy condemns giving of certain types. To-day our methods of social service must conform to the principles of social science. Indiscriminate giving is one of the curses of China. Under such a system of alms-giving the good of the whole social group is not kept in mind. Furthermore, this practice is the result of an individualistic point of view. The Chinese concept of charities is not so much for the benefit of the receiver as the giver. The dispenser of doles to the poor lays up for himself a supply of virtue against the evil day. If Chinese philanthropies can be improved, there will be two very definite results. First, they will be scientific and therefore largely preventive ; second, they will be organized to eliminate all waste and inefficiency. Not that this ideal is attained in its entirety in the West. Far from it ! But this is the goal to be striven for. This is giving from the social point of view, with the long-range sight.

But will not social economy itself eventually effect these results without the aid of Christianity? Without doubt the spread of instruction in sociological principles, the creation of public opinion with regard to misused funds given for philanthropic purposes, will surely tend to establish proper methods of charitable relief. But the most thoroughly scientific methods and efficient organization of forces may still fail. Charity workers are more and more coming to realize in the West that after all it is the personal relationship, the individual contact and individual inspiration that brings about true adjustment to conditions. Consequently a greater emphasis is being placed upon the personal element in philanthropic effort. When Christian values of the individual as a member of society, as well as being worth while in himself, are given their proper place, then the personal element in charitable effort is possible.

Otherwise charities are merely cold and heartless agencies of relief unimpelled by the motive of love and unwarmed by sympathy. They soon degenerate into agencies of self-interest and defeat their very purpose.

Now, it is possible to maintain that in most forms of social progress, which China is destined to make increasingly rapidly in the future, it is not Christianity that will motivate them, but economic and social, intellectual and political forces operating outside of the field of religion. The material development of China,—the opening of mines, the building of railways, the establishment of industrial plants,—these are to be effected by the application of science and the principles of efficient business organization and management coupled with adequate government protection.

Just because these developments are inevitable the Chinese people cannot avoid them if they would; and just because Christianity is so concerned with the ultimate values of all these activities—that is why China needs Christianity. The social evils which Christianity is now making such huge efforts to remedy in the West will become even more firmly entrenched in China unless earnest Christian efforts are put forth to prevent their growth in these years of unguided and uncritical assimilation.

China must either have no religion or one that is already adequate or she must accept Christianity, if she would solve her social problem. Few will insist that the first is the answer to the problem of how to save China. Any student of human nature knows that there are deeper needs than those satisfiable by money or even music or art. All the experience of the human race would give the lie to such an answer. Religion is so intimately connected with the higher life of civilization that its disappearance would probably mean the destruction of the higher social values and ultimately of higher civilization itself. Religion projects and universalizes social values and stimulates altruism in the mass of men. It can do most to keep mankind from selfishness and brutality and is therefore necessary if love and service are to dominate in place of class, national, or racial conflicts.

On the other hand, if it be maintained that China already possesses a religion adequate to the needs of to-day and to-morrow, wherein is the adequacy to be found? In her religions either the view is backward or inward. But that

which is essential to an age of progress is the forward and outward look. To make this old earth a good place in which to live will not be accomplished by their trying to copy their ancestors implicitly—frequently people who are proud of their ancestors do not have much that they can be proud of themselves—but by living the highest and fullest life for the sake of their fellows and their descendants. Nothing can be done for those that are past ; much can be achieved for those who are to come. In faith Christianity looks to the future. Prevision is the corner stone of social advance.

In supplying a forward and outward look Christianity is not only fundamentally social but also progressive. In this power to adapt itself to the needs of each new advancing age it contains the element of finality. Baptized into Judaism, Hellenism, Romanism, Scholasticism, and Modern Science, it has leavened and assimilated and at the same time been enriched unto a larger fulfilling of its function.

It has had no easy conflict with the greed for power, and the end of war is not yet. But it is emphasizing to-day at the close of the Great War, more effectively than ever before, the eternal verities of peace and brotherhood and the weakness of this means of settling problems that arise from the interplay of natural forces in evolution. So even in the time of doubting some of the fundamental tenets of Christianity, men are discovering the necessity of taking Christ seriously. To take Christ seriously involves looking ahead far enough to discover what harm to a brother might follow any particular act. The recognition of the possible harm is the first step in the prevention of the act that would bring the harm about. Thus is Christianity setting up the Prince of Peace in a time of war. The international Magna Charta laid before the world by the President of the United States in his terms of peace and reconstruction contains an application to nations of principles of righteousness and justice and service. So also will Christianity serve the men of the day of progress in China as it has those of ages past in other lands.

In America during the last six decades ethics and morality have been unable to keep pace with the rapid developments in commerce, business, and industry. Untold evils, heretofore unthought of, arose as a result of maladjustment to these new conditions of social life. During the next six decades in China there is every reason to expect a development more or less

similar. Not only will it be one of material civilization, but with it the influx of new ideas will become correspondingly great. A condition of maladjustment to these new and changing situations will probably be many times worse, because, with the shelling off of old traditional restraints, the very social order itself will be in danger of cracking under the tremendous strain. The indigenous restraints and moral controls have served China well for centuries under conditions of isolation. But in the new age of progress a new set of adequate and vital controls must be discovered and set up or demoralization of society and race degeneration will inevitably result. Indeed many evidences indicate that this process has already begun. Christianity, being fundamentally social and concerned with all phases of individual and social life, and being essentially progressive and furnishing the dynamic of true progress, can contribute to Chinese society the very ideals and standards necessary as controls under these new conditions of social living.

Social progress is, in the last analysis, moral progress. Christianity may not motivate progress in China; but it can evaluate and direct that progress.

An Analysis of the Kan Ying Pien (感應篇)

JAMES WEBSTER

PROBABLY most students of Chinese know something of the Taoist tract, the Kan Ying Pien, generally translated as "The Book of Rewards and Punishments." In the appendix by Bishop Westcott, on the Sacred Books of Pre-Christian religions in the Cambridge Companion, it is named as being, among the Sacred Books of Taoism, "of secondary authority, . . . said to be the most popular religious book in China. It may be described briefly as a book of ethical proverbs of great force and truth." This extract is given, not as an authoritative opinion on the book, Bishop Westcott's knowledge of it being admittedly secondhand, but to show the place of this Taoist tract in the system of Comparative Religion, in the study of which it forms a most valuable document.

This value is largely obscured, however, by the forbidding nature of the various translations, at least of those most easily accessible, which, however good in themselves, simply put into

an English dress the original text, without any attempt to reduce the straggling Chinese thought to order, or to find any development of thought. So, for example, the translations appearing in Doolittle's Handbook, and in Douglas' Confucianism and Taoism. One fears that students who make the acquaintance of the Kan Ying Pien in either of these volumes, fail utterly to realise the value of the book, and to understand why it is the most widely read production of popular Taoism.

I am not concerned, in the present article, with the other problems of the book—its origin and date, its interpretation of the magical arts of popular Taoism, Taoist divinities, and the like. I wish to give a brief analysis of its religious teaching, in the hope that missionary students may be stimulated to take up the study of the text for themselves, and thus realise that this little book, with its questionings on human life, of sin and retribution, holds its place because it gropes, in its own dim fashion, after the solution of those great problems for which man, in every age and land, has sought.

It should appeal to the missionary worker, on the one hand, as the expression of a faith held by millions; its conception of sin, and the problem of suffering: and, on the other, as a ground from which to show the brighter, better hope which the gospel brings to sinful, suffering mankind.

It cannot be denied that at first sight, whether read in Chinese or English, the work seems almost beyond analysis of any kind; it appears to be a series of phrases strung together quite loosely, and without any connecting link beyond that of the subject of retribution, which clearly dominates the entire book. Dr. Giles calls it "a commination. . . . directed against evil-doers of all kinds," and the description may hold in a general way. But analysis is not altogether impossible; in spite of many instances of repetition and much overlapping—in some cases probably due to misplacement of the text—there are certain leading lines of procedure and treatment which yield to a careful examination. Using modern terms, we may divide the book in the following way:

- i. Introduction.
- ii. The Argument.
- iii. The Good Man Exemplified.
- iv. The Bad Man Exemplified.
- v. Judgment.
- vi. A Way of Repentance and Escape.
- vii. Concluding Remarks and Exhortation.

Though somewhat arbitrary, such a division helps to bring out more clearly the purpose and meaning of the work, and gives to it a definite progression. It will be well to make a few notes under each of these heads.

i. *Introduction.* Here the whole scheme is briefly represented. We look, as it were, on the completed drama of life; the scenes are set, and the curtain is about to be lifted. The greatest example of this style of literature, the Book of Job, will readily occur to the reader. In the Kan Ying Pien, however, the graphic settings of the Biblical drama are wanting. We see no figures moving up and down the stage; it is rather the monotonous droning of a reciter behind the scenes. Nevertheless, in the Chinese book, we see the relation towards man of Heaven and Earth, with all the host of subordinate spirits, clearly enough. We see the relation of man himself to the two great factors of life—happiness and woe. They are no mere things of chance, but fitted with precision into the scheme of things; and the gods are represented, not as indifferent or careless, unwilling or unable, but as controlling, strictly and impartially, the issues of life; rewarding virtue and punishing vice.

ii. *The Argument.* This rests on the assumption of sin and the proneness of all to fall into its manifold snares. The Taoist conception of sin is, in the main, akin to that of Confucianism. It means the disregard of human obligations; it has an ethical, but not a spiritual significance. Taoism, with its numerous gods in some one or other relation to man, has elaborated the simple Confucian idea to bring it into line with this characteristic development.

iii. *The Good Man Exemplified.* This and the succeeding section are the elaboration of the exhortation (or warning) with which the argument closes: 是道則進非道則退. The "way" means simply the path of rectitude and its opposite, and has none of the abstract import of philosophical Taoism. It is a very plain path which is here pointed out—the idea of duty which has so large a place in the classic writings of Confucianism. The portrait is that of the "Princely man" 君子. The Analects and Mencius abound in passages illustrating this section of the Kan Ying Pien. But one or two phrases, even here, reveal the characteristic standpoint of Taoism. For example, "He does not destroy insects, plants, or animals" (this is also Buddhist); and especially the closing

sentences of the section setting forth the reward. "Confucius is content with the reward of an approving conscience, while the other faith (Taoism) desires as rewards of virtue longevity, riches, health, rank, and a numerous posterity"—Edkins.

iv. *The Bad Man Exemplified.* This is the longest section of the book and, at first sight, seems a wondrous medley with no order at all. It begins along the lines laid down in the previous section, but is in much greater detail, and soon leaves the more strictly ethical character of Confucianism for the devious paths of Taoist accretion. There are, however, certain rough lines of division, and the long section may be summarised into four distinct paragraphs, which, though arbitrary, seem to suggest a line of treatment. The first and second paragraphs adhere more closely to the Confucian notions of propriety—in the general relationships of life, and again as exemplified in the character of an official. The third and fourth paragraphs are characteristic of the Taoist developments, and especially in regard to the notions of stellar divinities and subordinate spirits. There is overlapping, and some repetition, in this section, but the division here noted may help the student to an intelligent appreciation of this part of the book.

v. *Judgment.* The view of retribution here shown is mainly that of Confucianism—working itself out for good or ill in the descendants of the individual. Much of the detailed treatment, however, is purely Taoist, giving the simple Confucian idea a more definite content. The last clauses of this section bring in a nobler thought, that motives are the springs of conduct. "As a man thinketh in his heart, so is he."

vi. *A Way of Repentance and Escape;* vii. *Concluding Remarks and Exhortation.* These two remaining sections are short and call for little in the way of special comment. It may be remarked, however, that the idea of repentance is that of Confucius—the idea of self-reformation. In Taoism the Powers above man take account of this repentance, but they do not help towards it. Actions may be changed, in order to gain happiness and avoid judgment; but no change of attitude is necessarily implied. It is not the New Testament *metanoia* (μετανοια)—a change of mind—which works out through the whole life; but a change of procedure due to threatened punishment.

The foregoing analysis will, I hope, help to an understanding of the Kan Ying Pien; at least, of its definite religious

teaching. It is this definite religious character which has made the tract so well known among the Chinese people. The elemental facts of human nature—sin, suffering, selfishness, the desire to rise above these to something nobler,—these find an echo within the heart of every man. Bearing in mind the materialism of the system which gave it birth, we may yet place the Kan Ying Pien in the category of Chinese books answering to devotional works among Christian people. Like Bunyan, St. Francis, à Kempis, who transcend all creeds, so the Kan Ying Pien is above the Taoism to which it formally belongs. Many of the editions through which the work has passed are pronouncedly Buddhistic in setting and viewpoint. It makes a universal appeal. One introduction to the tract runs: "There is no time at which it may not be read; no place at which it may not be read; and no person by whom it may not be read. It should be studied fasting; nor is it necessary to shout it out aloud, so as to be heard of men, but rather to ponder it over in the heart." Another such introduction notes the requisites for a proper study of the book. This essay is fully translated in Balfour, *Taoist Texts*. First, there should be unquestioning faith. If the faith be small, the blessing will be small; if great, the blessing will be great; while, if faith be mixed with doubt, self-injury and self-loss will be the inevitable result. Second, diligence in self-cultivation. Reader, know that we are surrounded on all sides by spiritual beings, who take note of all we do; therefore, be watchful, and examine yourself strictly at all times; act in accordance with these admonitions in whatever you may have to do; then you will never fail to do justice to your real self. Third, determination and perseverance. Goodness in little things brings a speedy recompence; the rewards of great virtue come slowly. But speedy rewards consist of only trivial blessings; those which delay their coming consist of very great ones. There are people who believe this, but few who act on it with resolution. Such are they who walk in the ways of virtue for a little while, and then, meeting with difficulties and obstacles, are discouraged, and, abandoning their efforts, lose the reward. Fourth, sincerity. In doing good to others we must be indefatigable, earnest, urgent, and resolute. In the duty of self-examination it is necessary that we be honest and true, avoiding all self-deception. One sincere resolve is sufficient to ensure the assistance of both heavenly and earthly spirits; but without

sincerity such aid cannot be invoked. Fifth, the promulgation of these admonitions among one's fellows. Wherever this book is to be found, there will be a root from which some good may spring. If a man mention it on every possible occasion, and bring its maxims to mind as opportunity offers, so that eventually there will be none ignorant of them—such merit will bring unmeasured happiness.

The Punishment of Criminals in China: Its Object

FAN TZŪ MEI

(Translated by Mr. JOSHUA VALE)

THE writer of this paper after tracing the beginnings of the Criminal Code of China back to its earliest days, some 2,700 years B.C., goes on to show that the tendency of all legislators worthy of the name has been to do away with all harsh and cruel modes of punishment; and that if harsh and cruel punishments have prevailed at certain periods, these could all be traced to usurpers or despots who enacted these cruel laws in order to bolster up their false claims or enable them to overawe those who would oppose their despotic methods of government.

The objects of punishment are then given as follows:

1. Punishment is administered with the object of protecting the innocent.

The great aim of the state has always been to administer punishment in such a way that the unruly might be restrained and the lawless brought to judgment.

It is evident that if any part of the kingdom is disorderly the whole of the people are in a state of unrest; the same is true when any part of the social organism is out of order the whole must lack peace and quietness.

Thus one criminal may be the cause of much suffering to many innocent persons and it is therefore necessary to enact severe laws in order to deter such from disorderly conduct. But the object should not be to show severity to the criminal, but rather to make it plain that the protection of the innocent is aimed at.

For instance, if a weak individual in the state is being oppressed by the overbearing actions of the majority and is unable, by himself, to offer any resistance or get redress, it

is the function of the law, which does not fear these overbearing persons, to redress his wrongs for him; and in this way the weak individual receives the indispensable protection of the law.

2. Punishment is administered as a warning to those who have not transgressed, and thus prevent them from transgression.

In the Emperor Shun's instructions to Kao Tao he said: "Punishment is administered in hope that the need for administering it will cease." We see from this that the object of punishing the criminal is that others may be deterred from crime and thus in time the need to inflict punishments would naturally cease. This statement of the Emperor Shun is most important and forms the basic principle upon which the Chinese Criminal Code is built up.

Confucius once said, "In judging cases I am not different to any other judge. The essential thing, however, is to bring about a state of things where there is no occasion for litigation."

This statement accords with the principles of right and reason; for in times when justice is not equitably administered, the criminal trusts to his influence at court, or his own craft and skill, to avoid punishment and is thus led to "tempt providence" and is easily drawn into acts of transgression. If, however, he understood that the transgressor cannot escape punishment by sheer luck, he would seek to be a law-abiding citizen. In this way transgressors would be few and punishments rare.

3. Punishment is administered in order to cause the offender to mend his ways and avoid punishment in the future.

In the Chou dynasty anyone who injured another was imprisoned and compelled to work in order to produce in him a sense of shame. Those who reformed their ways were restored to their homes but those who after three years' confinement failed to reform were put to death. . . . From this we may gather that punishment was administered because there was no other way open and it was hoped that by this means reformation might be secured in those who had transgressed.

4. Punishment was administered as something due to the injured person and in this way served as a recompense for the injury received.

Revenge was a natural instinct of the ancients—a something that must be paid back.

Thus we have the saying that a son should not live under the same sky with the enemy of his father.

But if everyone were allowed to take revenge for injuries received this would lead eventually to the destruction of the state. Thus the state takes up the duty of administering justice as its own prerogative and punishes those who are worthy of punishment. In this way any one who has been punished by the state is thus freed from any danger of private revenge of the individual concerned.

5. Punishment must be consistent with the crime committed and should in no case exceed this.

In an ancient book on punishments it is said: "Let your sentence be light but your rewards heavy. Fearing the possibility of putting to death an innocent person it would be better even to appear as though you were not acting according to the code."

The warning conveyed in these words is remarkable because punishments are decreed for transgressors; but if there is doubt in a case how can it be decided satisfactorily? In such cases it is safer to be lenient, for if an innocent person is thus made to suffer, not only would this be against right and reason, but the one who caused the injustice would have a difficulty in satisfying his own conscience.

6. Punishment should be administered on the person who committed the crime and not on his relations.

The idea of punishing the children and others with the criminal began with the Hsia dynasty. During the Ch'in period a law was passed by which the criminal's father's, mother's and wife's families were involved in the consequences of the criminal's crimes.

Still later, when cruel rulers reigned, this law was extended to embrace nine generations of the criminal's family. In the reign of Wen Wang of the Chou Dynasty, however, this law was cancelled.

Anyone, even though possessing little humane feeling, knows that such laws are cruel and wrong and only despotic governments ever put such laws into practice.

7. Punishments should be administered in such a way as to be the handmaid of civilization and not as the paramount object.

The experts in law—Shen and Han—made punishments the paramount thing in their schemes of government, their idea being that severe and dreadful punishments would have a

deterrent effect upon the people. This teaching was in direct opposition to that of the scholars of the Confucian school whose first principle was that instructing the people was the way to secure their obedience; and that to have recourse to punishment at all was a sure sign that the ruler had failed in his duty to instruct his people.

In a work on Criminal Law issued in the Han dynasty it is stated that learning and virtue are the handmaids of good government and that a martial bearing is only to be regarded as a help to learning and virtue.

Such ideas as these permeate the whole of our Chinese literature—both ancient and modern.

8. Punishments should be administered in such a way as to show consideration and pity for the criminal and not as though one took pleasure in punishing the wrong-doer.

In a work on punishments, prepared by Muh Wang of the Chou dynasty, there is this statement: "Show consideration and pity in your judgment of wrong-doers."

Confucius also said when speaking to one Yang Fu: "When you have discovered the facts of a case, then show consideration and pity for the criminal."

What is meant by "consideration"? It means that when the people commit a crime the ruler should recognize that he has failed in his instructions towards his people and has thus caused them to fall into the meshes of the law net.

What is meant by "pity"? It means that though the criminal, in his stupidity, has transgressed the law and is now suffering the consequences of his own acts, though you may not pardon him yet you can commiserate him in his unhappy position and in this spirit administer the law.

Mencius said: "If a criminal has been taught the right way, even though you have to put him to death he will not feel any resentment against you."

When Kong Sun Kiao was the ruler of the Cheng State and Chu Koh Liang, governor of Western Szechwan, they both used severe measures but the people of these regions never lost their love for these rulers, because they carried out their severe laws in such a way that the people knew that they had consideration and pity for them.

9. Punishment should be administered only after the laws have been published and never before the people have been instructed in the same.

In the Book of Rites it is said that in the first month of the year, copies of the code of punishments were displayed in all public places throughout the kingdom, so that all the people might become familiar with the various modes of punishment and thus the need to administer these laws was greatly reduced. These were the Golden Days of the Emperors Yao and Shun. In those days, lest the people should ignorantly transgress the laws of the land, the sufferings endured by those convicted of crime were illustrated by pictures and displayed in public places in order to warn people and instruct them as to what acts were transgressions of the law.

10. All cases were tried by a number of judges lest there should be a miscarriage of justice.

The care exercised by the ancients is well illustrated by the following :

Attention was paid to the culprit's words, his demeanour, temperament,—what the judge heard concerning the case and what he saw during the trial. When the case was decided by this inferior court it was, according to the law, passed on to the next highest for judgment. From this court the case was sent to the criminal judge who heard it in open court and after giving judgment referred the case to the ruler of the state. The ruler then deputed the three great statesmen of the kingdom to hear the case and report back to him. If the case came within the three causes for exercising leniency the ruler would use his powers to be lenient but if not the law dealing with the case was carried out. Thus we see what care was exercised in those days in administering punishment to those who had transgressed the law.

The above description of Chinese punishments and their objects though by no means complete yet may serve as a guide to others who may wish to study this subject.

Man-power in Christian Warfare*

J. LEIGHTON STUART

WITH the absorbing spell of the Great War upon us all, it is simply impossible to avoid thinking of our missionary enterprise in terms of that colossal conflict. Perhaps this is as it ought to be, for our spiritual warfare cannot afford to lose the lessons it is teaching of daring and devotion, of surpassing heroism and passionate self-abandon, as well as of efficiency in method, wise foresight, almost uncanny ingenuity and always untiring improvement, co-ordination of command and concentration of effort. It is the latter aspect especially that I want to stress—the question of strategy for the time being rather than of sacrifice—in asking you to think this morning of our problem in the all-important matter of Chinese Church leadership, the problem in more specific language of securing a Chinese ministry adequate in numbers and in quality to the present situation. We can all recall the shortage of the British forces in trained officers during the early months of the War, and its ghastly cost in young life. Also the unpreparedness of America and its fateful consequences.

What then is the present situation in China? Let us try to face it unflinchingly. We want no roseate, Reuterized reports. When, after more than one hundred years have passed, we compare the range and intensity of Christian effort in China with the reaction thus far upon the Nation's attitude, I think it must produce a haunting sense of disproportion. For, despite all the encouraging signs—and there are many such; despite all the arguments and explanations whereby we steady ourselves—and the force of these is not to be questioned; the tangible results thus far seem very meagre. Last year with some 25,000 paid workers our nett advance in church membership was practically the same figure, a gain within the twelve months of one new convert for each. These figures would be the more distressing if we included the families of the 25,000 employees who ought to be thought of as part of our working staff. This failure to force our lines forward any faster is the more disappointing in view of the readiness with which the Chinese can accept and the rapidity with which they can

* This article is part of a paper read before the Kuling Annual Conference last summer. This accounts for the references to the war as still in progress.—Ed.

spread whatever seems to them worth while. Besides, as one gains in sympathy and insight, as one learns to appreciate the blend of intense ethical passion with a strongly mystical strain in their religious ideas, the conviction grows that the Chinese of all peoples ought to appropriate Christianity. Or, leaving the view-point of missionary results, shall we think of the situation in the light of China's present desperate need and danger? Second scarcely to our intense interest in the course of events in Western Europe, must we be watching with anxious concern the progress of events in China—the follies and futilities of recent political and social reforms; the shameless corruption among even the highest officials, more prevalent than ever among them all; the stealthy aggressions of a neighboring Power encouraged by the selfish greed of her own rulers; the break-down of the fine old ethical sanctions of the past; the recrudescence at once of superstition and of scepticism; the inroads of every novel and noxious vice from the West; the deliberate tendency of government education toward purely materialistic and economically useful studies; the lawlessness and looting, the immorality and gambling, the use of opium and morphia, all of which are on the increase; the danger in short of China's disruption or destruction as a nation. And if China is to be saved, it must be done quickly. As a Christian official, who feels all this with a great ache at his heart, said recently, "It will all be over in less than twenty years." Furthermore, we can do more than use the phrasing suggested by the War. This nation will be the next great point of disturbance. The road to the future peace of the world lies through China, just as her weakness may provoke a world-war vaster and more bitter even than the present one. Finally, apart from all passing or political phases, there are these millions of as yet unreached human souls waiting for our victorious advance, these potential members of the Church of Christ through whose salvation she can become the glorious triumphant Church of which we dream.

There is, moreover, a third element in the situation. Not only is the missionary movement failing to carry forward to an extent which challenges our searching inquiry as to the causes; not only is the entire country in a plight so dire—the whole head sick and the whole heart faint,—that what service we render her requires haste; but this is also the day of superlative opportunity. The Evangelistic Campaigns of the past year

are evidence of this. So are the encouraging openings among government school students in various centres. Perhaps all of us can testify to the readiness with which people of every class will listen to our message. Ignorant prejudice has been very largely overcome. Superficial acquaintance with Christianity, and a presumption in its favor, are wide-spread. Men of prominence are taking their stand as Christians, thus removing one stone of stumbling in the past. The Y.M.C.A. is making it clearer than ever before—though there never has been reason to think otherwise—that it stands ready to serve and to reinforce with its great influence the organized Church. There is more practical co-ordination among the Christian Allied Forces in China to-day, both denominational and sectional, than perhaps ever before anywhere on earth. In short, we are ready for our great offensive. Enemy resistance will still be stubborn along our vast battle-front, and there will be no easy sweeping drive. But we can and must advance more rapidly and resistlessly than hitherto. Wherein—so far as strategy is concerned—lies our weakness? The causes are doubtless many. Each of us will naturally urge that which has become the burden on his own soul. There is one deficiency which has seemed to me with growing conviction to be fundamental—the lack of more comprehensive planning for an adequately trained Chinese ministry. Most of our great problems trace back to this—self-support, reaching the educated classes, home-mission schemes, conserving the results of special evangelistic efforts as well as of the quiet, steady work through which students are won to Christ in our mission schools, a church life and a religious literature more true to the genius of the Chinese race, etc. In many places now it is not so much the difficulty of winning men of a certain type as of finding a congenial church life where such men can be absorbed and nurtured. And if we are to be forward-thinking men we need to realize that this state of things will become greatly accentuated in the future, unless we begin to plan now for a program covering many years ahead.

Instead of examining into the causes of our present lack of man-power, it will be more in the temper of the times to make a few constructive suggestions. What can be done about it?

(1) First of all, let me insist that the demand for a large number of adequately trained ministers is one that involves

every missionary. One of the most thrilling features of the present War is that it is being waged by nations, not by governments or armies. Men and women, children and criminals, rich idlers and rustic farm-hands, all have their part. Public sentiment is an essential factor. The belief of the people in the cause of their government to the point of untiring effort and enthusiasm is what will win the war. Apply this to our present problem. Every missionary, whatever his or her time of service or type of work, can be a recruiting agent, always on the alert for capable, promising young men, presenting the claims of this sacred calling to them personally, entering sympathetically and helpfully into their practical difficulties, steadying them in the purpose once formed, giving them a vision of the ministry of the Lord Jesus Christ as we ourselves conceive it to be. I think of one elderly lady missionary, working in a very simple, limited way, who has found and is seeing through his preparatory studies one of the strongest volunteers in his college. Many a man in the homelands and here greatly used of God has been led to decide for the ministry through the quiet influence and unknown self-denial of some consecrated woman. What I am trying to urge is that the failure to secure a better quality of man-power involves the work of every one of us in defeat. America may carry out her program in every other respect but unless she has the ships she fails. No less dependent for success is our whole program upon the ability to furnish a qualified Chinese leadership. I daresay almost every one of us can think of splendid young Christian Chinese who under proper influence might have given their lives to the direct service of the Church. The remedy for this deplorable state of things is first and foremost for us everyone to care more about it, to become alarmed about it if you will, to the point of praying and planning as individuals for laborers able to enter this vast and whitening harvest.

(2) The second service we can all render is in the matter of funds. In many respects a radically different program will call for heavy outlay. But here again the war has its lessons. We all are staggered by the huge sums devoted to war expenditure. Where did the money come from? Why are all our people so willing for an apparently reckless and wasteful abandon of spending? The simple answer is in order to win the war. No air-planes or shells are too costly, however brief

their time of use, no self-denials too hard, if these things contribute to victory. Our missionary finance is in constant danger of becoming conventionalized. We strain at relatively slight increase in the salary of a Chinese preacher, while placidly swallowing the large items involved in retaining an old or calling for a new missionary. There is a call to readjust our finances, so that whatever other things that have seemed so essential are given up—our own work appropriations, better buildings, more reinforcements from home—we shall command enough money for securing and training and supporting properly every available consecrated and capable Chinese student. Perhaps we are all making personal sacrifice to the limit. This is a plea for sacrifice—more costly to every true worker—in the use of missionary funds. But the deeper lesson of the war is not in the matter of wise emphasis to secure the most effective results. Has it not challenged our faith as to the limitless resources available for a worth-while object? Every one of our nations is now doing the absolutely impossible in the money it handles. Believing in a God to whom nothing is impossible shall we not dare anything essential to our victory? Nor is there anything for which our home churches would more cheerfully increase their gifts. This is no advocacy of excessively high salaries or of financial inducements, but only of the unlimited use of money so far as it can be wisely and carefully employed and is necessary for the campaign forward.

(4) A fourth phase of the matter in which all can exert an influence is in regard to the quality of teaching in theological colleges. This is in a sense a technical problem. So is the production of air-planes and of ships, or the retaining of an incompetent general, or the attempting of a too dangerous expedition. But in all such matters popular opinion has been exerting tremendous and beneficial influence. Our missionary body can demand that the seminaries somehow be made to measure up. They are perhaps doing their best as at present constituted. But if we are all in desperate earnestness about removing every hindrance in the way of attracting the finest spirits among Chinese students to the ministry, methods can be discovered. One of the earliest of missionary mottoes was, "We can do it if we will." We want now in China enough theological colleges with a course so complete and so well taught that graduates of arts colleges will be given a clear

evidence of the superb possibilities of the ministry, made willing to study in China rather than try to go abroad, trained so as to be prepared for the complex of duties and difficulties and dangers awaiting them at the front, in short, seminaries which can satisfy our ideals and meet our demands. This will not be easy, but the solution seems to lie along the line of more concentration. The standard has been set in the admirable grouping of the *Sheng Kung Hwei*. The other communions have made a great advance by demonstrating that local unions of churches often quite unlike are thoroughly feasible. All of the larger seminaries in China are now on a union basis. But can we not go further, and have geographical co-ordination. For instance, take the specific question of a course for college graduates, which at present implies teaching chiefly in English. Apart from the *Sheng Kung Hwei* which is already adequately provided, would not one or at the most two schools be sufficient just now for all China? Every institution is facing the demand for such a course. Every one is also finding it impossible to secure enough teachers. Why not so correlate our work that we can have one really first-class theological college? The expense in student travel and other incidental features would be trivial in comparison with the advantage. For the outstanding difficulty is in the Faculty.

(5) A fifth point is to commend to your sympathy and prayer the Student Volunteer Movement for the Ministry. This is an organization which has been trying to present the claims of the ministry to the students in our schools through its regular secretaries, such as Rev. Ting Li-mei, as well as through volunteer speakers, at student conferences, etc.

Finally, I want us to remind ourselves that the whole question is a spiritual one. Much help can come to us therefore, here as always, from our Lord's example. Perhaps we fail to realize how much engrossed He was with the question of training a native ministry, how completely He gave Himself to this during the latter part of His public work. It was a program of preparedness, promptly and perfectly carried through. The first half of the Book of Acts proves the foresight and fruitfulness of the method. And if in what I have said the thought of strategy may have seemed to predominate over that of sacrifice, there is need for this too. Here again we can follow in the Master's steps. For a young man who loved life and nature and friends and work as did He

to relinquish all these so soon, and entrust to others the fulfilment of His own mission must have been very painful to Our Lord. We also may be called upon to give up leadership and to sacrifice in securing this type of Chinese leaders. But by earnest attention to giving such men to China, the ultimate evangelization of the nation is assured, however we may ourselves forego in the process the joy of doing the greater works which these whom we shall have given will thus be able to perform.

Chinese Student Volunteer Movement for the Ministry

SAMUEL J. MILLS

THE success of any movement depends upon the quality of its leadership. The progress registered by missionary organizations in China has been due to the statesmanship, consecration, and zeal of those who were pioneers in this field. In order to insure continued success it is essential that these high standards be maintained. In no department of religious activity is this as important as in the leadership of the Chinese Church. Time was when use had to be made of the material available, and, frequently, the Church suffered from the necessity of using what was at hand rather than being able to choose from a number of candidates, each of whom had received special training. Opportunities for practical service and chances for developing points of contact are presenting themselves continually to the leaders of the Chinese Church and often the service is not performed and the contact not followed up because of the inability of the person responsible to cope with the situation.

It is with the object of presenting the ministry as a life work to the young men in the schools and colleges in China, making the appeal directly to the student leaders, that the Student Volunteer Movement is carrying on its work of visitation and organization of Volunteer Bands. Far too few students in mission institutions feel the call of the ministry as a challenge to a work which will demand their utmost if they are to meet the situation adequately. Too many of them have received assistance in the past to such an extent that they have

come to feel that the mission owes them a living after they have graduated, and the ministry appeals to them as being as suitable a berth as they can find. They fail to sense the crying need for men of conviction and consecration who will go into Chinese society, become a part of it, and lead others, by their own unselfish example, into a life of useful Christian service in the community. If there were more men of this type in the ministry, the criticism that the Chinese Church cannot handle the follow-up work of evangelistic meetings, in which the appeal is to men of the educated class, would be impossible.

The field of the Student Volunteer Movement is not entirely limited to the mission schools, for last year there were a few volunteers from government institutions. At the Kuling Students' Summer Conference two men from Changsha made the decision for the ministry, and a student at Tsinghua College, the leader of the Student Association, was seriously facing the question at the conference at Wofossu, near Peking. Undoubtedly there are others about whom nothing is known, but these two cases will show that candidates for the ministry need not be limited to the student body of mission institutions. More and more as the leading young men, who are witnessing for Christ in government schools, get into the summer conferences or into touch with evangelistic workers in the student centers, and are face to face with the question of their life work, may we expect to see them making the decision that is going to mean so much for the future of the Chinese Church. It is a field that must not be neglected and which will yield rich fruit if time and patience are expended in presenting to these students, either individually or collectively, this form of service.

In addition to visitation by the traveling secretaries there are a number of prominent Chinese church leaders who voluntarily give of their time and energy in presenting the claim of this form of life service to the students in the schools in their own section of the country. These men, knowing intimately the students of the schools in their neighborhood, are able to enter into their problems in a more complete way than is possible with a traveling secretary, whose visits are infrequent at the best. Advantage is taken of the student summer conferences to have the ministry presented to the delegates, and, during these days of heart searching and inspiration, many a

man has heard the call and responded without reservation. Last year a faculty member from each of the theological schools in the conference district was invited, thereby giving them a chance to get to know and help the men who, in the next few years, would be entering the theological school. While it is generally conceded that a man who has entered the theological school has practically passed beyond the sphere of the Student Volunteer Movement, yet these young theologues can be an important factor in leading their friends to a similar decision as theirs, and, in one theological school, twenty-three of the men have each promised to present the call to at least one of their friends.

The pledge is the Chinese rendering of the one that so many of us are familiar with through our Association with the Student Volunteer Movement in the homeland. There are, in addition, the requirements that the volunteer must be of middle (high) school grade; have attained the age of eighteen and be vouched for by some member of the faculty or his pastor. There is no distinction made between the evangelistic work of the Student Volunteer Band and the Evangelistic Committee of the Student Association, where these two institutions exist side by side in the same school. The closer the co-operation between the two the better and, in order to make this co-operation official, the leader of the Band acts as a member ex-officio of the Association cabinet. The volunteers, however, meet at least once in two weeks, when the program is of a devotional and instructive nature. Reports are made of progress in leading friends to making a decision for the ministry; biographies of well-known Chinese or foreign ministers are reported on and a section of the Year Book of the China Continuation Committee is made the subject matter of a report by one of the members. In this way the Band is made self-propagating and also becomes familiar with the outline of the growth of missionary work in their native country.

Through a loose interpretation of the pledge the membership of some of the Bands has been abnormally large. In order to get things on a healthy basis, reorganization has been necessary along the lines of the ministry as a life work. Numbers have been considerably reduced and in some cases the whole Band has gone out of existence. There are, however, Bands in 35 institutions and about twenty unorganized groups in other schools. Since the beginning of the Movement almost 200 men have entered theological schools.

The history of the movement is practically the story of one man's endeavor. Ever since 1910 Pastor Ding Li Mei has given his time and effort to bringing the claims of the Ministry to the attention of students all over China. The establishment of these bands has been almost entirely due to his services. For two years he was assisted by Rev. Wang Shan Dji, of the Methodist Church, who ably seconded Pastor Ding's efforts along this line.

Since last summer, Mr. C. F. Woon has been added to the staff of the Movement as a traveling secretary. Already he has made his influence felt and has, by means of his deep spirituality and consecration to his life purpose, been the means of influencing many. Leaving the Engineering Department of the Hongkong University at the end of his third year, giving up a career of great promise and practically severing his connection with his family—a family of wealth and position in the Straits Settlements,—the time that he is to give to the Movement, during the year before he goes to theological school, will be of inestimable value.

Since the beginning of 1918 the writer of this article has also been serving as a traveling secretary, having been allocated to this work by the Presbyterian Mission, North. For one reason or another, two, if not all, of the secretaries will be leaving the Movement next summer, so that the necessity of getting a Chinese to act as executive secretary is imperative.

The future is indeed bright, and as there are theological schools now in China where college graduates can be adequately trained for the ministry, and as strong young men are taking advantage of such training and devoting themselves to this calling, it is not too much to say that the day when the Chinese Church will be a self-governing, self-supporting and self-propagating institution is surely, if slowly, approaching.

All members of the missionary body can help in this important work by directing the attention of promising young men to this profession, and by praying not only for those who have already made their decision but also for those who are still struggling conscientiously with the problem, thereby hastening the time when the end for which all of us are working will be an accomplished fact.

The Junior Missionary

Early Impressions

THE deepest impression made upon me on my return to this land of my birth was one of great depression due to the evidences on every hand of tremendous economic pressure, the terrific struggle on the part of the common people for a bare existence. This was first seen in what looked like a free-for-all fight when a band of coolies struggled with each other for the privilege of carrying our heavy trunks from the steamer to the hotel for a few cents. My depression was only deepened with closer observation, and I shall never forget the swarms of beggars in Nanking the year of my residence there, whose numbers had been swelled by the recurring revolutions and counter-revolutions. In my sympathy for the lowest classes in their hard fight for a wretched living I have tried to ascertain their economic situation but with little success owing to more pressing demands on my time. Along this line I feel there was a lack in the instruction given in the Language School, splendid though that was, and in the required reading of subsequent years.

We are properly urged to study Chinese history and religions. This we did with more or less painstaking care but with little profit, I have found, in our endeavor to understand and reach the people. Most of the natives with whom we mingle know little and care less about their own history, and as for their religions they give almost no thought to them except at weddings, deaths, and feast days when there is little seriousness and less understanding of what they are doing and what they believe. While we must of course know all we can about the religions and history of this great people there is the subject of their economic condition that is far more vital to the natives and to our understanding of them. The procuring of their rice and vegetables ("bread and butter"), the increasing of their income and the provision for their old age, is the subject more than any other that fills the minds of ninety per cent of the working and business classes, and to a lesser degree of the gentry and scholar classes. Yet this was a subject

that was entirely neglected by our lecture-platform and study classes in what all its graduates—and some others—consider the finest Language School in the country.

What little we get to know about this subject of such primary and absorbing interest to the native must be gleaned slowly and faultily as we go about our daily tasks. So far I have been able to procure only one adequate study of the economic situation of one class of native, namely, the common farm "hand." It proved most interesting and at the same time put me *en rapport* with all men of that class, enabling me to approach them intelligently and sympathetically. I wish I could do this with each outstanding class division among the people but I should have done it in the Language School under the guidance and instruction of some older missionary with knowledge along this line.

Owing to the fact that I spent the first thirteen years of my life in China I am perhaps able to realize better than some other new missionaries how differently the native views life and things generally, and thus how different his psychology is from ours: and to realize not only the difference but also the importance of understanding the Chinese psychology in order to intelligently approach and influence the people. This was another neglected subject in my language school curriculum, nor is it included among the new missionary's obligatory reading. It is a subject that calls for special study and teaching by experienced missionaries. Books on this subject are all too few, due probably to the seeming impossibility of any occidental fathoming the oriental mind.

As for remedies, it is beyond me to prescribe, but I can at least suggest that reading on these subjects be required of us new missionaries for we do not realize their value during our first year or two. Then, in addition, as many lectures along these lines as possible in the language school curriculum. Personally I would appreciate information as to the best books that deal with these subjects.

A. G. ADAMS.

Notes and Queries



The Symbol for God in Chinese Writing

II

C. WAIDTLOW

IT is commonly known that in Chinese divine worship great importance is attached to proper localization. If the idols are placed in the proper places it brings happiness; if they are not, it inevitably brings disaster and misfortune. One class of people, the magicians (方士), try by interpreting the eight diagrams left by their great master, the Yellow Emperor, to determine the proper localization. There is namely not only the 八卦 of Emperor Fu-hsi and Emperor Wên, but there is also the 方 left by the Yellow Emperor. In 司馬遷's famous history, which ends 104 B.C., it is said about the Yellow Emperor: 黃帝...立方四維日月星辰水波土石金玉.

I am convinced that it is to be read so and not 旁羅. Read in this way it not only gives a good meaning, but further it seems to me that the explanation given in the same book of the reading 旁羅 is rather obscure.

The first of the eight powers, which the Yellow Emperor is dependent upon, is characterised by the symbol 四 : the eye. I feel sure that it is to be taken as a symbol of Heaven, and not, in spite of the great resemblance, to be taken as the radical No. 122: 网 , from the consideration that one of the sacrificial cups (六彝) mentioned in Chou-li by the name of 黃彝 is marked with eyes, called 黃眼.

The next character (維) is a symbol for earth. The Emperor Yen-ti (炎帝) and Ch'ih-yu (蚩尤) worshipped the sun, and used as symbol for the sun the character 離. This character occupies the foremost place in Emperor Wen's diagrams, which have connection with Emperor Yü's 洛書, which again in its turn is derived from Emperor Yen-ti and Ch'ih-yu's worship.

Ch'ih-yu, which name surely was given by the Yellow Emperor and which means "stupid criminal," was opposed and finally killed by the Yellow Emperor. This Emperor's contempt for the "stupid criminal's" worship of the sun and his resentment on behalf of God (光—see CHINESE RECORDER,

July 1918) is to be seen from the character for "theft," as it originally was written 竊; God (米) is here in house together with the sun god (熒) and must share his dominion with him. This last fact is also made evident by $10+10=$ 廿. The Yellow Emperor denotes in this way "theft." Other characters too show the religious zeal of the Yellow Emperor. For example, the character for cruel, violent (𣎵) which in this old form shows the Yellow Emperor as the hands (𠂇) of God (米) driving away (𠂇) the sun (☉). Still it is not only due to his zeal for the God of Heaven that the Yellow Emperor acts as he does; the sun god is only driven away to be replaced by the god of earth. This is therefore a feminine deity who either is symbolized by 雜 or rather 系 since 隹 probably only means the two birds, which she has. Gradually she becomes the "king mother of the West (西王母), who although she lives on the Diamond Mountain," and later even on the 崑崙 Mountain, still with her hiss, her uncombed hair, her tiger teeth, etc., is the punishing spirit, used by Heaven (see "Hill and Water Classic"). The deviation becomes greater and greater, the "yellow eye" is closed, and the whole becomes a vivid illustration of Rom. i: 21: "... because that, knowing God, they glorified him not as God, neither gave him thanks; but became vain in their reasoning, and their senseless heart was darkened." Happily, the eye of God is again open over the children of the Yellow Emperor, and in Jesus Christ is abundance of blessings and grace for soul and body.

A Query

Is it wise for women to hand tracts to men? I was told it was very unwise. I mean, of course, just handing the tract or selling of books without preaching.

C. ADA SCHMIDT.

The Recorder Jubilee Campaign as seen by some of our Friends

THE CHINESE RECORDER, a monthly journal devoted to missionary progress and opinion, will celebrate its fiftieth anniversary by raising a fund of Mex. \$10,000, which will be known as the RECORDER JUBILEE FUND. The RECORDER has always served and been supported by the missionary body. It now desires to render a larger service and aims to be a journal of China missionary opinion. The fund will be disbursed by the editorial board, which is interdenominational and international, and subscriptions may be sent to the Editor of the CHINESE RECORDER, 5 Quinsan Gardens, Shanghai.—*Millard's Review*.

THE CHINESE RECORDER has just started a campaign to raise ten thousand dollars, local currency, and has already received a number of subscriptions. We are glad to note this movement, having long felt that the RECORDER should be put on an adequate financial basis in order to enable it to render the largest service to its constituency. It is indispensable to those who would keep in touch with the China field, and our young missionaries cannot afford to neglect it. We have been in sufficiently close touch with its able editor to know something of his financial burdens.

We wish the RECORDER might be sufficiently subsidized to accomplish two things: (1) To afford the editor all necessary office facilities, including ample stenographic service; (2) to enable the publishers to put the price of the RECORDER within the reach of all missionaries.—*Educational Review*.

Among the exchanges coming to our desk none from China is more appreciated than THE CHINESE RECORDER, published in Shanghai by an interdenominational Editorial Board with Rev. Frank Rawlinson, D.D., as Editor-in-Chief. The RECORDER has had a long and useful missionary career, and now proposes to celebrate its fiftieth anniversary by raising a Jubilee Fund of \$10,000 Mex., with the hope that this amount will materially assist in pushing the magazine to the position it should occupy in the minds of the missionaries of China and may also place it prominently before a larger public. It is said that there is an increase of about five hundred missionaries a year in China. This new Fund will help to bring the RECORDER to the attention of all these, provide more illustrations, special articles and additional features. The magazine is greatly needed, and the modest Jubilee Fund should be

provided by its friends without delay. Contributions to the Fund may be sent direct to the Editor of THE CHINESE RECORDER, 5 Quinsan Gardens, Shanghai, China.—*The Korea Magazine*.

All those who recognize the value of the missionary effort in opening the eyes of the Chinese to Western ideas and ideals, to hygienic methods of living and to crop and other improvements, to say nothing of the teaching of Christianity, will appreciate the effort the CHINESE RECORDER is making to celebrate its fiftieth anniversary by raising \$10,000 to enlarge its usefulness as an interdenominational and international missionary organ. For nearly twenty years China missionaries spoke through the *Chinese Repository*; then for nine months the *Missionary Recorder* took its place. In May, 1868, the work was taken up by the CHINESE RECORDER AND MISSIONARY JOURNAL, now known as the CHINESE RECORDER.

The CHINESE RECORDER was first published by the Methodist Publishing House in Foochow; later the Presbyterian Mission Press of Shanghai accepted the publishing responsibility; in 1914 the entire editorial and publishing responsibility was transferred to and assumed by the present *interdenominational* Editorial Board.

The income from subscriptions does not keep pace with the growing expense, yet it is necessary to keep the subscription price down if the RECORDER is to be read widely by the missionary body. The RECORDER is not a commercial enterprise; it is run in the interests of the Protestant missionary program. Up to date it has paid expenses, but is now being financially pressed and cannot maintain its present status, leave alone grow, without additional funds.

Gifts towards this Fund may be sent: In China: To the Editor, CHINESE RECORDER, 5 Quinsan Gardens, Shanghai.—*Far Eastern Review*.

Fifty years ago THE CHINESE RECORDER AND MISSIONARY JOURNAL, published in Foochow by the Methodist Publishing House, made its bow to the Protestant missionaries in China. Since that day it has gone ahead, broadening in scope and service, although soon shortened in name to THE CHINESE RECORDER. Since 1914 it has been under the control of an interdenominational editorial board, upon which are two members of the Methodist Episcopal Church, and at the head of which, as editor-in-chief, is the Rev. Frank Rawlinson, D.D.

Spoken of as "the best missionary magazine of its kind in the world" by such a man as S. M. Zwemer, THE RECORDER is doing a needed work to-day in providing a forum for the discussion

of weighty problems connected with mission work and Chinese life. Even more than that, it is rendering unceasing testimony to the possibility of Christian unity through co-operative service—a matter upon which the mission field needs to hear a clear voice these days. It is hard to imagine the gap that would be left in the ranks of the Protestant missionary enterprise in China if **THE RECORDER** were to fall out of line.

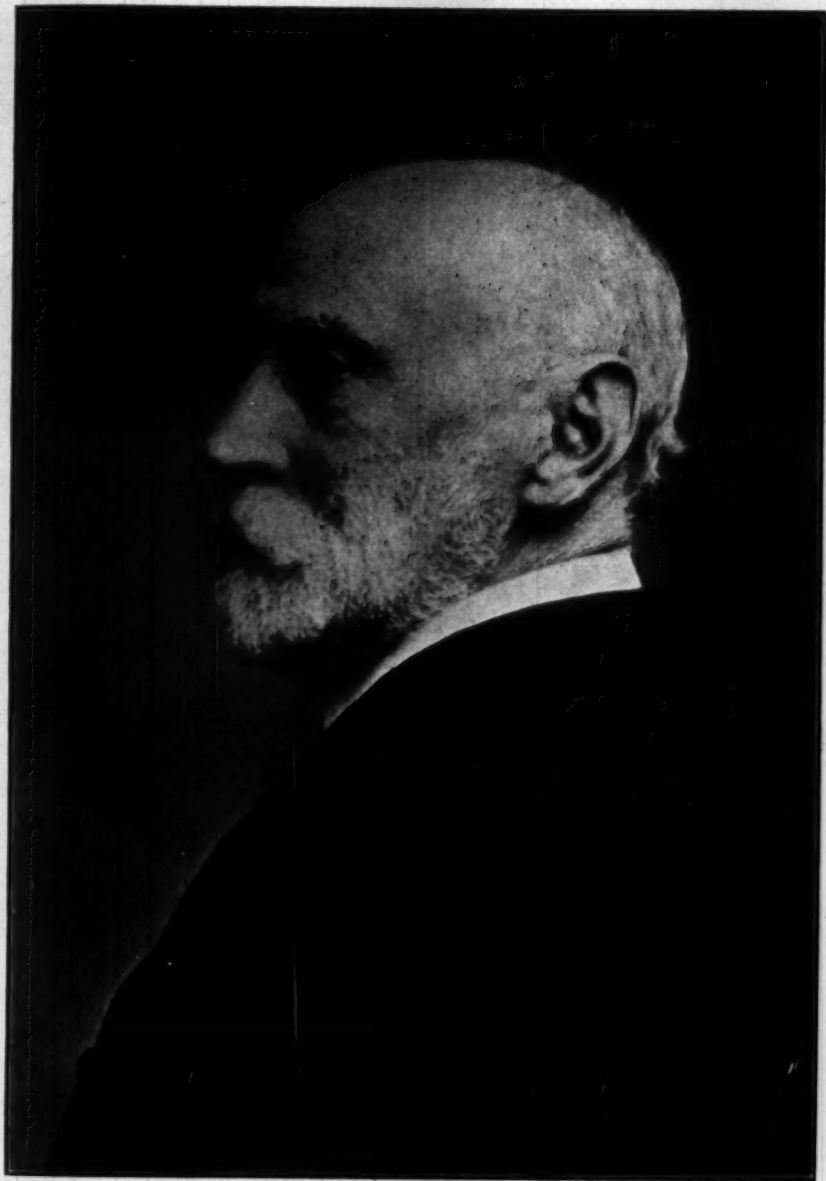
The rising cost of publication—which is making life such a difficult affair these days for many papers—has struck **THE RECORDER**. The subscription price does not fully meet the cost of production, and there is a general feeling that a more extensive journal is needed at present. To preserve its independence, without calling upon any of the denominational bodies for support, the editorial board is therefore seeking to raise a fund of Mex. \$10,000 to commemorate the fifty years of service that are past and to ensure an even larger service in the years ahead. Our missionaries will scarcely need urging to bear their part in this effort.—*China Christian Advocate*.

Obituary

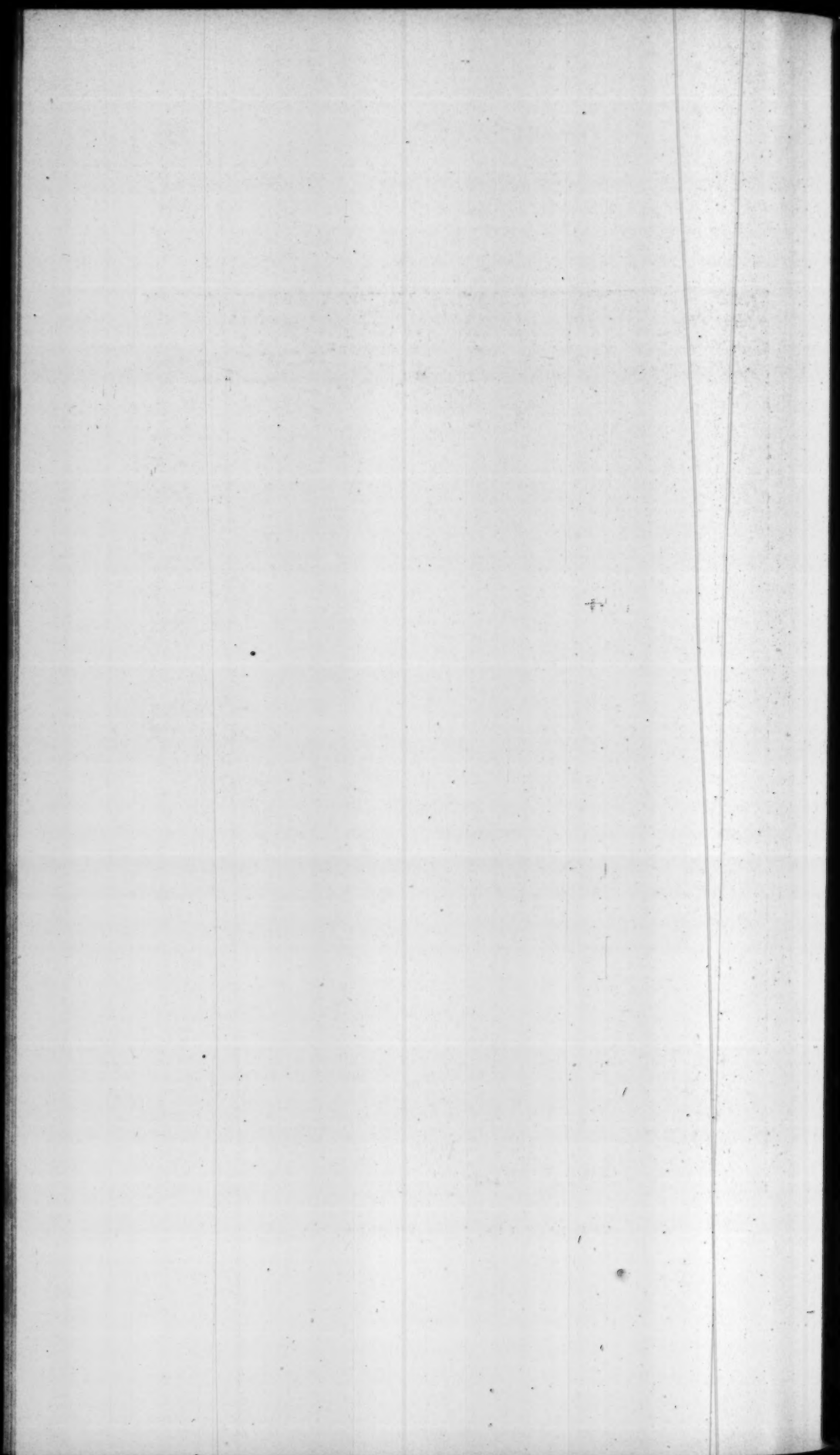
The Reverend John Wherry, D.D.

FROM our missionary community one more of the virile, noble "Old Guard" has passed to his reward. He had just engaged a May passage for America, but with many a misgiving as to ever making the voyage, when, on the 30th of December, his Pilot turned the helm to a yet more joyous destination, and in the silent watches of the night he "crossed the bar." There was "no sadness of farewell" when he embarked.

John Wherry was born near Shippensburg, Penna., U.S.A., on May 23rd, 1837. He was graduated from Princeton University and Princeton Theological Seminary; and, after marriage, made the then long voyage to China, arriving in Shanghai in November, 1864. In that city he spent some years in language study and in charge of the growing Presbyterian Mission Press. He came to Peking in 1872, where he has rendered nearly fifty years of service in the Presbyterian Mission, broken only by furloughs, temporary absences for Bible work, and a year or two of teaching in the College at Tengchoufu,



THE LATE REV. JOHN WHERRY, D.D.



Shantung, during a furlough of the late Dr. C. W. Mateer. In the Peking Presbyterian Boys' School, and later in the Union College at Tunghsien and the Union Theological College in Peking, he has rendered much service by teaching a variety of subjects. In earlier years he preached regularly in the Street Chapel. He was, for many years, the able and painstaking Mission Treasurer; and he examined hundreds of books and tracts offered to one publishing house or another for publication. He had a prominent part in the establishment of the North China Tract Society, now merged in the R. T. S. of North and Central China, and for many years prepared a regular portion of its Sunday School Lesson Helps. He was always a faithful and wise counsellor on Boards of Managers of Union and other institutions, and has taken a strong interest in the development of the new Peking University, and the Union Language School. He took keen pleasure in helping new missionaries over hard places in the acquiring of the new language and examining them in the work accomplished.

Dr. Wherry's scholarship was of a high order, and so maintained by constant reading and study to the very end, thus enabling him, through versatility, to render a varied service to Mission and community. Linguistically and scientifically he was well equipped for the pursuit, enjoyment, and employment of the broad interests of his mind and heart, while a profound faith in God and personal acquaintance with Him through His Son Jesus Christ gave him such a grasp on the things of eternity that he could calmly rest in the faithful performance of the duty revealed and await with assurance the ultimate development of the Kingdom of God in China and in all the world. Among all his labors, by no other will he be so long remembered as by his share in the revision, or new translation, of the entire Bible into Wenli. Having maintained and improved his early familiarity with the original tongues, and devoted himself zealously to the acquisition of the Wenli style, and having been a member of the committee from the beginning to the end, a period of twenty-eight years, the accomplished work of giving God's Word to the educated men of China will remain, in a peculiar way, Dr. Wherry's monument. Of late it has been his one great longing to live long enough to put the finishing touches to this great work, and his prayer was granted in the completion of the proof-reading, to which he gave minute personal attention, but a few weeks ago. His

work was done, and his mortal remains were laid to rest with hands clasping a Chinese Bible, while another copy was laid upon the lid of the casket, which loving hands had draped.

Dr. Wherry's manner of life was of the simplest. Left alone in China for more than half his long period of service through the return of wife and children to America about 1892, whence Mrs. Wherry never found herself able to come back, he declined all offers of a home with others in Peking, yet remained genial, considerate, benevolent. Socially unobtrusive, he was yet cheerful and entertaining in company, which he thoroughly enjoyed, having a large fund of amusing stories always at command. He could not resist the appeal of the street-beggar, or the impecunious delinquent, and few applicants for "letters of introduction" were ever turned down. His prayer-meeting talks and prayers, whatever the theme of the meeting, almost invariably urged the duty of charitable treatment of Chinese faults and failures in the hope of reformation and redemption. He was ever ready with words of sympathy in sorrow, and with cordial appreciation of work done by his younger colleagues, to whom his unaffected words and example have often pointed the way and inspired to yet higher attainments.

We shall all feel keenly the loss of Dr. Wherry, yet rejoice in his peaceful, triumphant home-going "to be with Christ, which is far better." He is not dead, but more gloriously alive.

Our Book Table

A list of the books in English reviewed in the CHINESE RECORDER is sent in advance to the Mission Book Company and to Messrs. Edward Evans & Sons, and it is understood that the books reviewed can be purchased at or through these Bookrooms.

SOME ASPECTS OF CHINESE LIFE AND THOUGHT. *Lectures delivered under the auspices of the Peking Language School, 1917-18. Mex. \$2.00. Kuang Hsüeh Publishing House.*

We are not surprised that Sir John Jordan, in his Foreword, regards these papers as stimulating, opening out a new horizon, and expanding the knowledge of all who heard them. Diplomats and literati, educationists and missionaries, engineers and travelers, have contributed to the "Aspects." The lectures are not of equal value or interest, but each has its own peculiar worth, and is by a master of the subject. To missionaries those by Mr. Ridge

on "When We Came to China," Dr. Candlin's "Dips into Chinese Fiction," Mr. Ogilvie's "Religions of China," are of peculiar interest, and the lectures by the two British Consuls, Messrs. Rose and Wilton, will be found of great attraction and use. These are all packed full with useful knowledge, and are read with great fascination. There are others which appeal to a wider circle. None are long or overweighted with unnecessary details or prosy notes. We trust this will prove to be the forerunner of many similar ones, and we thank Mr. Pettus, that indefatigable hustler, for enlisting the co-operation of so many men of "light and leading" in producing such lectures, and issuing them through the press for a wider public.

SEER.

謝慶龍先生傳略. *THE LIFE OF H. L. ZIA. By Y. K. Woo. Association Press of China, Shanghai. Mex. \$0.25 postpaid.*

Mr. Zia was a saint, and all who knew him well felt a quiet but radiating spiritual influence in all he said and did. His gift as a writer made him one of the most versatile and acceptable, for his aim was always uplifting and his style always illuminating. His death, in the prime of life, so full of promise of still greater benediction for China, is a sore loss to the Church in China. Here we have a record of his life, written by a competent hand and one who knew the man and his work intimately. It is a vivid recital, moving the soul in some parts by reason of the faith that overcame difficulties, the love that stretched out both hands to help others, and the loftiness of aim, which marked all Mr. Zia's endeavours. The illustrations add much to the interest of the book, one in particular being that of the large and young family left to mourn. Chinese Christian biography is in its infancy, but here is one which throbs with interest and power.

We have one regret. The sale cannot become very large as the book is written in a style too high for any but the best educated to read, though it is clear and smooth. The Life of Mr. Zia would stir thousands of hearts if put into mandarin or an easier style of *Wenli*.

SEER.

BIBLE STORIES IN SHORT SENTENCES. *Association Press of China. Mex. \$0.14 postpaid.*

Very suggestive for the use of teachers of Bible classes where the principle drawing card is English. From the standpoint of a beginner's book in English there seems to be very little progressive development, as for instance with regard to a regular number of new words in each lesson, review of new words in previous lessons, or systematic repetition of new phrases and constructions, nor is the style always conversational English.

A. W. M.

OUTLINE STUDIES IN THE RECONSTRUCTION PERIOD. *Association Press, N.Y. G. \$0.15.*

Of great value to groups who have good library facilities. The full bibliography of book and periodical literature arranged carefully under different topics is very suggestive and stimulating to thought, study, and discussion. A timely course for a live community.

A. W. M.

A PROGRAMME FOR THE REVOLUTION. *For Christians everywhere. By an Anglican priest in China. Kwang Hsueh Publishing House. Mex. \$0.60.*

This small book in paper covers, of fifty pages, with an authorship unknown, a Foreword by a Bishop writing anonymously, and hailing from "somewhere in China," is quite out of the ordinary. It is the result evidently of a facing of the changes in theological thought now appearing, social movements now emerging, and the consequent need of readjustments in practical Christian work, which has brought about in the mind and heart of the writer the necessity for a restatement of his working principles. It is indeed revolutionary! Yet a thorough reading of it cannot but prompt the question, "Whether in this day and age Christians have not practically to begin over again as regards their religious creeds, customs, and habits? The writer believes that there is an oligarchy of evil, which he speaks of as "custom, habit, and prejudice," which has supplanted the authority of the King over His own Church. He thinks we are working under many misleading ideas, and says he will (as of course he believes others should) exert himself to put an end to Christian division and dissension, not so much by argument as by union in the King's service. He believes in freedom of conscience, and quotes this expression, "The only spiritual unity is that of free consent." While reading, one feels the scaffolding of passing expressions of religious belief clattering down, but sees something bigger behind them—a possibility of a larger life lived in Christ Jesus.

R.

REPORT OF SHANGHAI MISSION TO RICKSHAW MEN. 1917-18.

For six years this Mission has been carrying on its valuable work. It seeks to help the rickshaw men to help themselves, as well as to meet the needs of those who are helpless, and is an appeal for a more humane treatment of this neglected class. The report states frankly that Shanghai might well copy Japan's policy with regard to rickshaw men by introducing wise legislation in their interests. In addition to social phases of the work much evangelistic work is done. The register records 557 inquirers during the year. Two halls have been maintained in which six evangelistic meetings a week are held, besides church services, with possibly a weekly attendance of 2,700 people. 120 open-air meetings by bands of men and boys, six in each, have also been

conducted, in which between 5,000 and 6,000 persons are reached monthly. Some interesting pictures are shown. Mr. Geo. Matheson, the Director, and his able wife, the Honorary Secretary, are to be heartily congratulated upon the results attained in this needed work.

R.

CHRISTIAN ETHICS IN THE WORLD WAR. By W. DOUGLAS MACKENZIE. Association Press, New York. G. \$1.00.

THE RIGHT TO FIGHT. By SHERWOOD EDDY. Association Press, N.Y. G. \$0.60.

The growingly obvious fact that the Christian conscience of the world has been seriously disturbed receives added emphasis and proof from the titles and contents of these two books, and to those who with a distress almost amounting to agony of soul have been enquiring into the origin and significance of the war, the information and arguments will be illuminating and possibly comforting. The ethical values involved in the world war are discussed in a thorough and well-informed manner that exposes the plausible fallacies of half truths, points out the dangers of misleading literalisms, and the lack of balance in purely theoretic idealism. The new appreciation of moral values so evidently being gained in the West may have a suggestive message to China at this time of crisis in her affairs, when the indifference to moral issues is apt to discourage and breed hopelessness.

In the two books before us there is a rare combination of head and heart. Possibly in the first with its chapters on the State and the Citizen, the Christian Church, the ethical values and ethical gains in the world war, the reader is impressed by the clear thinking of a well-stocked and disciplined brain, whilst Sherwood Eddy's presentation of the moral grounds of war, with the fire and force of a sympathetic onlooker at short range, seems to exhibit more readily the pulsations of a warm heart. In each book, however, qualities of head and heart are abundantly in evidence, for instance there is a warm appeal from the heart in the story told by Dr. Mackenzie, illustrating the operation of the two principles of the function of the State to exercise force and the function of the Church to exercise the spirit of self-sacrifice. He tells how his father, a missionary in Kuruman in South Bechuanaland, acting in the light of a singularly clear conscience was ready as a representative of the Church for the extreme of sacrifice, and later as a servant of his State to share in the use of force.

Considering the inevitable difficulties attending the production of books in abnormal times, when speed often means sacrifice of accuracy, these two books are remarkably free from blemishes. On page 40 of "The Right to Fight," "contemptible" obviously ought to be the word used in "miserable little army," but we would rather congratulate than criticise. Although not far enough away as yet to get a true perspective for the viewing of some problems there are lessons to be learned now more readily than further on. In later years, when peace makes people placid and pacifist, it will be more difficult to answer some of the arguments that are now

seen to rest "upon foundations that are too narrow to carry the weight of the world's life." Accordingly the books before us, especially the first with its scientific yet inspiring treatment, may be helpfully studied for light on such problems as the inter-relation of the Church, the State and the individual, the relation of law and love, and the scope of our mutual responsibilities.

G. M.

基督受難記 (THE TRIAL AND DEATH OF JESUS CHRIST). Kuang Hsüeh Publishing House, formerly C. L. S. Mex. \$0.12.

Dr. James Stalker is one whose name is magical. Those who have come under his spell through his matchless "Life of Christ," "Imago Christi," and other writings will rejoice to see another of his works in Chinese garb.

"The Trial and Death of Jesus Christ" is an exquisitely beautiful picture of the sufferings of our Saviour taxing and meriting the utmost powers of the translators. The Revs. H. K. Wright and D. MacGillivray have "sought to find out acceptable words" and in 23 chapters or 40 folio pages have rendered this noble work into excellent Mandarin. A critical reading by two qualified Chinese teachers has only revealed one sentence whose meaning is obscure—the lucidity and simplicity of the author have fallen like a mantle on the translators!

To the publishers also, our Chinese fellow-workers are indebted for a booklet which is at once suggestive, stimulating, and instructive. In what better way could any Christian worker prepare for Lent than in absorbing this fine devotional history of our Lord's passion?

L.

CALENDRIER ANNUAIRE, 1919. Pp. 174, 110, 16 charts. IMPRIMERIE DE LA MISSION CATHOLIQUE, Zikawei, près Changhai, 1918. Mex. \$2.00.

This is the handiest astronomical handbook for the China coast. It contains the usual tables of the terrestrial, lunar, solar and stellar phenomena, with monthly charts of the stars—all in French—together with other valuable data of reference. Each issue contains a cumulative table of the unique features of preceding issues (since 1903). The unique features this year are tables (in English as well as in French) showing the average hourly range of temperature at Zikawei each day of the year, for the years 1879-1917; the average daily range of temperature chart shows how the year 1918 compared with its predecessors in daily temperature, and in the amount of rainfall day by day. As these data have been kept with scientific care, the book is indispensable for its special purposes.

HEIRS TOGETHER OF THE GRACE OF LIFE: Benjamin Broomhall and Amelia Hudson Broomhall. By their son, MARSHALL BROOMHALL, with portraits. Preface by Bishop of Durham. 3/6 net. London: Morgan & Scott, Ltd.

To many missionaries the name of Benjamin Broomhall must be as familiar as that of Hudson Taylor; for what the latter was

to the organization and field work of the China Inland Mission, the former was to the ever-widening circle of its supporters and friends at home. Each was a leader; each was gifted with exceptional talents; each spent himself without reserve in extending the Redeemer's Kingdom, and each had the same single aim—the glory of God. Mrs. Broomhall was a worthy help-meet to her husband.

We are grateful to Mr. Marshall Broomhall for this loving and delightful memoir of these two saintly lives. Every line of the 144 pages has been read with real pleasure. The home life, such as we have pictured in this volume, is very beautiful and the world would be the poorer were relationships and homes of this type to disappear. We heartily commend this book to our readers.

G. H. B.

OBSERVATIONS IN FRANCE. By FRED B. SMITH. *Association Press, New York. G. \$0.75.*

A statement of first impressions of things seen and heard, people met and meetings held, at eighty different military centres, from the seaports of the U. S. A. to the front trenches, and again at rest camps. Though dealing almost exclusively with the American Expeditionary Force, it refers to other armies and countries in a sympathetic manner, though why Great Britain should be confined to "England" and the "English" is a puzzle to many who are not English but are as loyal as they are to the Throne and the King, and have joined in with the same alacrity and courage, in the defence of right and liberty.

The observations are certainly interesting, though somewhat too detailed as to personalities; in some instances they are most vivid. And, in view of the magnificent contribution America made to the final crushing of wrong-doing and to the pulling down of evil might, we forgive the writer his exuberant eulogies of his own land without fully recognising the contributions made by the Allies. But the record of the Y. M. C. A. activities in all parts of the world will remain one of the noblest and most glorious in the annals of the last few years.

SEER.

ANTI-JAPANESE WAR-SCARE STORIES. By SIDNEY L. GULICK. *F. H. Revell Co., New York.*

The author attempts to expose the useless sensationalism of many stories published during the last few years with regard to relations between the United States and Japan. A reading of this book will help to give one a balanced viewpoint.

AMERICA AND THE ORIENT. By SIDNEY L. GULICK. *Missionary Education, Movement, New York.*

This is an attempt to outline a constructive policy of relationships between America and the Far East. Three prevalent policies are reviewed: (1) white-race world supremacy; (2) a mutual agreement on the part of Asiatics and Caucasians to keep out of each other's territory except a small number of merchants needed for the transaction of business; and (3), the policy of the "New

Internationalism." This third policy holds that the real solution of man's problems—those of the individual, of classes, and of races—is ethical. True and wholesome conditions, therefore, can be established in the relations of nations and races, as in those of individuals, only on the principles of the world's Great Teacher.

For the carrying out of this third policy a concrete program is suggested, dealing with various phases of the problem. Many plain things are said in this volume and yet it strikes one as sane, and a sincere attempt to apply Christian principles to international relations. The author believes, furthermore, that various Mission Boards and Societies should be supremely conscious of their responsibility for the adoption of this third policy.

Some charts dealing with immigration, increase the interest and value of this small book of one hundred pages (including Bibliography).

R.

THE FIRST BOOK OF MACCABEES 瑪喀比傳 (上卷). Translated by Rev. M. H. THROOP. Pp. 76. Price 10 cents Mexican.

Mr. Throop is working an almost untouched field in translating some of the Apostolic Fathers, and the Apocryphal books of the Bible. His efforts will be much appreciated by Bible students, and at many of our institutions of training for the ministry. This translation of the First Book of the Maccabees is written in good and clear Wen-li, which keeps faithfully to the original in the main, though we have noticed small omissions. A curious mistake is found in Chapter X, verse 1, where the son of Antiochus is given as Alexander Epiphanes.

We would suggest that in the next edition further attention should be given to the transliteration of names, where improvements might be made. Alexander is written differently in the preface from the way it appears in the text; and so is Ptolemy. The name for Lydia is given as 路得, the same characters which in the preface are used for Luther, and, incidentally, are those used for the Book of Ruth. Jonathan is written differently from the accepted Biblical form, and 吉甲 for Galgala, and 亞克拉攢 for Arabattina will appear strange to Mandarin speakers.

We would bespeak for this little book a ready acceptance from those interested in such literature, believing it will be found useful and entertaining; and we would encourage Mr. Throop to continue his efforts to make available to the Chinese more selections from the books which were read by the early Christians.

I. M.

BRIEF MENTION.

LIBERTY FRENCH. *Association Press, New York. G. 20 cents.*

A book of simple French lessons.

THE WAR AND THE BOYS IN MY TOWN. By F. H. CHELEY. *Association Press, New York. G. 35 cents.*

A book showing how the boys of one town were led to respond to the new problems raised by the war, indicating also something of the special needs of boys.

PAMPHLETS ISSUED BY THE WORLD ALLIANCE FOR INTERNATIONAL
FRIENDSHIP THROUGH THE CHURCHES.

WORLD RECONSTRUCTION.

AMERICA'S ASIATIC PROBLEM AND ITS SOLUTION.

NEW JAPAN AND HER PROBLEMS.

CHINA AND THE NATIONS.

THE WORLD ALLIANCE FOR PROMOTING INTERNATIONAL FRIENDSHIP
THROUGH THE CHURCHES.

CONSTITUTION AND BY-LAWS.

A COMPREHENSIVE IMMIGRATION POLICY AND PROGRAM (revised edition).
By SIDNEY L. GULICK.

ASIA'S APPEAL TO AMERICA. By SIDNEY L. GULICK.

One of the most stirring speeches made at the 1918 Foreign Missions Conference of North America, was that by the Rev. Sidney L. Gulick, Ph.D., on "The Betterment of International Relations." It was a clear note on an almost overlooked phase of Christian responsibility. This series of pamphlets follows the same line. Some of them are only a page or two, some longer. They are born of the democratic spirit speaking through Dr. Gulick which is aiming to find out what Christianity can do to promote a better understanding between the different races.

R.

PUBLICATIONS ISSUED BY THE COMMITTEE ON PUBLIC INFORMATION,
WASHINGTON, D.C., U. S. A.

WAR CYCLOPÆDIA. A handbook for ready reference on the Great War.

WAR, LABOR, AND PEACE.

THE PRESIDENT'S FLAG DAY ADDRESS.

HOW THE WAR CAME TO AMERICA.

THE WAR MESSAGE AND FACTS BEHIND IT.

A WAR OF SELF-DEFENSE.

THE NATION IN ARMS.

AMERICAN AND ALLIED IDEALS.

AMERICAN INTEREST IN POPULAR GOVERNMENT ABROAD.

THE GREAT WAR.

WHY WORKING-MEN SUPPORT THE WAR.

TO THE WORKERS OF FREE AMERICA.

LABOR AND THE WAR.

THE GERMAN-BOLSHEVIK CONSPIRACY.

These pamphlets are written in the interests of the war propaganda and give various phases of the war as seen from within the United States. They are being scattered widely throughout China, and may be obtained from the *Committee on Public Information*, 113 Avenue Edward VII, Shanghai. They would make useful reference material for college classes studying these problems.

THE UNIVERSITY OF CHICAGO WAR PAPERS.

THE THREAT OF GERMAN WORLD-POLITICS. *By* HARRY PRATT JUDSON, LL.D.

AMERICANS AND THE WORLD-CRISIS. *By* ALBION W. SMALL.

DEMOCRACY THE BASIS FOR WORLD-ORDER. *By* FREDERICK D. BRAMHALL.

SIXTEEN CAUSES OF WAR. *By* ANDREW C. McLAUGHLIN.

THE WAR AND INDUSTRIAL READJUSTMENTS. *By* HAROLD GLENN MOULTON.

ENGLAND AND AMERICA. *By* CONYERS READ.

DEMOCRACY AND AMERICAN SCHOOLS. *By* CHARLES H. JUDD.

DEMOCRACY AND SOCIAL PROGRESS IN ENGLAND.

These War Papers deal with different phases of war-time thinking. Their main theme is the unsatisfactoriness of German philosophy, ideals, and methods, and their relation to, and effect upon, other countries and movements. In the main of course they represent a passing phase of thinking and aim to make clear reasons for the war and America's part in it. To a certain extent they deal with movements and principles that will carry through and beyond the war into the reconstruction period, indicating thus some of the effects of the war which will not pass away, and showing some of the unexpected social changes that have already come as a result of this tremendous world upheaval.

Correspondence

UNIFORM ABBREVIATIONS OF NAMES OF BOOKS OF THE BIBLE.

To the Editor of

The Chinese Recorder.

DEAR SIR: Mr. Dreyer in the December RECORDER inquires whether any thing is being done to secure what may be called a uniform system of abbreviations in view of the approaching issue of the new Union Version Bibles. He and many others will be glad to know that this question has not been overlooked by the Bible societies and that a *Standard List of Abbreviations* has been adopted by them for their reference Bibles and by a number of organizations and individuals for use in works of reference and in periodical and other literature. In future

the standard abbreviations will be printed in the index with the names of the books, which is inserted in every Bible. It is to be hoped that only the standard abbreviations will henceforth be used by authors and publishers.

MISSION ADDRESS ON TRACTS AND SCRIPTURE PORTIONS.

Whilst writing, may I refer to the letter of "A Tract Distributor" in the January number, and say that his object could be achieved in the easiest way by having a wooden block cut with the names of his stations or chapels and stamping every tract or portion of Scripture he sells. This has been done by many missionaries who want to tell inquirers where they may obtain further information. The matter

is not so simple as your correspondent supposes. What would be the good of printing an invitation to a reader to "visit the nearest mission station" when he is 50 or 100 miles from the nearest station and has no idea in what town or street he would be likely to find it?

Yours truly,

G. H. BONDFIELD.

Shanghai, January 15, 1919.

A CORRECTION.

To the Editor of

The Chinese Recorder.

DEAR SIR: In the RECORDER for December you give some results of a recent census of the churches in Formosa, stating as one item that the census shows an average of one Christian to every 818 of the population. This is, of course, a misprint; the correct figure is one Christian to every 118 of the population, as anyone can see for himself by making a calculation from the figures given.

Yours faithfully,

THOMAS BARCLAY.

"TEN CONVERTS PER WORKER."

To the Editor of

The Chinese Recorder.

DEAR SIR: May I ask the little space which is usually granted under similar circumstances, to reply to the letter on the "Ten converts per worker."

If Mr. White will excuse me I think the personal remarks with which he begins his letter are hardly fair. I had no idea of either "bowling him over"

or "setting him down." Later he refers to me as "my critic." I made it quite clear that I had not read his book, and what I had to say was not a criticism of it, but of his letter in the RECORDER, which is quite another proposition.

If Mr. White justifies—as he apparently does by repetition—his use of the statistics, I have nothing more to say, argument would be useless, and I have already expressed my views on that point. I should gather from the words "If these few workers have been able to win fifteen thousand converts," that the significance of the movement among the Miao has not been understood. To have converts there must be evangelization; the secret of expansion is the same as it was in the early days of the church when "they went everywhere preaching the word." The instance given of a "strong educational institution" is illuminating. It probably has more foreign workers attached to it and absorbs more of the gold dollars referred to than the whole amount expended on this work among the Miao. These people build their own places of worship, with little or no foreign assistance, they support their own evangelists in the matter of food, a small amount in wages being provided from foreign sources, and they contribute to such agencies as the Bible societies, working for the spread of the gospel. And it is out of "their deep poverty" that the "riches of their liberality" abound. Just now they are in the direst straits, confronted with famine conditions owing to the failure of their scanty crops in consequence of an extremely wet season. The churches in Kueichow have helped and are

helping a little by special collections in these months, but I am afraid it is but a drop in the bucket and that there will be great privation and distress. The whole district where these people live lies high among the hills and the winters are very cold. The accounts we have of the state of things are pitiable in the extreme.

I did not set out to review Mr. White's book so will only observe that he states that the China Inland Mission practice is in accord with one of the two great principles he advocates and I will add that it also accords with the other to a greater extent than he seems to be aware of. But that this had anything to do with the inception and progress of the work among the Miao is altogether another question. I venture to think that there are several things which account for a lack of greater results in mission work other than those set forth in Mr. White's letter.

Yours faithfully,

B. CURTIS WATERS.

December 13th, 1918.

MOHAMMEDANS IN CHINA.

To the Editor of

The Chinese Recorder.

DEAR SIR: In the July, 1918, number you publish an article on the Mohammedans in China, which is very interesting. Comparing it with some notes on Mohammedanism, which I made some time ago, I find some more irregularities than those mentioned in the top note. Will you, please, therefore allow me space to mention some of them?

1. Name: 回回教=returning religion, because they turn to Mecca in prayer. This is one explanation. Kang-hsi's Dictionary, under 回 says: 回回=國名. According to his explanation 回回 is the name of a country in the Mohammedan States.

2. Their coming to China: Kang-hsi says about this: 陳隋間 (A.D. 550-590) 入中國; 金元以後蔓延 (金 Dynasty to 元 Dynasty) (A.D. 1100-1300).

3. Their number in China: Four millions is not only too small a number, but is *by far too* small. Chinese official censuses, which generally are considered as far too low (being afraid of taxation, families give as small a number as possible), estimate the Mohammedan population at twenty-three millions, which distribute themselves as follows: Shensi, five millions; Kansu, seven millions; Yunnan, five millions. The rest are scattered all over China. Peking alone is claiming 230,000 Mussulmans.

The official name of their mosques is 清真寺. Most of the mutton shops are owned by Mussulmans. One finds also Mohammedan restaurants all over China. Their shops excel in cleanliness and on all their utensils is the name 回回 written. During the Mongol Dynasty up to the end of the Ming period Mussulmans were in charge of the Peking Observatory. There are Mohammedan Tract and Book Agencies in China. One is in Hankow, owned by a Turk. Turkish ahungs are yearly coming to China visiting all centres of Mohammedanism in China. As in the Jewish religion, the ahung only is allowed to kill the cattle, i.e., he by performing the neces-

sary religious rites has always to make the first stroke.

Amongst the Chinese official class there are not a few Mussulmans. When their presence is needed at religious functions, outside their own religion, they send representatives.

So much as to the article you have published.

Thanking you for inserting this, believe me, dear Sir, yours very faithfully,

CH. W. RASTLER.

Hankow, July 13th, 1918.

Chinese Events and Tendencies

ON the surface political affairs in China are almost at a standstill. Behind the scenes a game for control is being played between the reactionaries and the moderate progressives.

Both Peking and Canton have appointed delegates to a peace conference, but no meetings have been held as yet, though it has finally been decided to hold the meeting in Shanghai. Public confidence in the coming of peace varies from day to day, being at a low ebb as these lines are written.

The real key to the situation seems to be, as it has been for some time, the possibility of securing loans from Japanese sources. As long as money can be obtained easily the militarists who have been riding China to her doom will not surrender their control. Backed by armed forces they consider themselves beyond the reach of public opinion. Recently they have been taking a more aggressive attitude than at any time since the conclusion of peace in Europe.

The announcement of the Hara cabinet in Japan that no more loans would be made to China except for legitimate purposes seems to have had just the effect expected. The fact is that as long as the militarists retain control in China no purposes will be legitimate. Any money obtained, no matter under what pretence, will be diverted to their private purposes. An absolute cessation of Japanese loans for a period of a year or so is necessary to bring the fighting in China to an end. The recent conclusion of loans, although ostensibly for commercial projects, has merely led to a reassertion of the determination of the militarists to control the country.

In the meantime, China's representatives have arrived in Paris and have been greeted by the announcement that they would be granted two delegates to the conference at Versailles.

This is a generous recognition of a country which took no more active part in the war than did China, and indicates that the problems concerning her future will receive careful attention.

The public interest in the revival of the opium traffic continues unabated. The government is now engaged in burning the stock purchased last year from the Shanghai combine, thus establishing a precedent which will stand them in good stead in the future. The Japanese authorities are reported to have been aroused by the reports of illicit trade in opium and morphia and steps are being taken to curb that evil. The volume of protest against the transfer of American brewing interests to China is mounting, and it is significant that the time has come when public interest centers upon what foreign nations are doing to the moral rather than the political conditions of China's millions.

Missionary News

General

THE UNION VERSION BIBLES.

The printing and binding of the new Versions of the Bible in Mandarin and Wenli (the "Union Versions" as they are called) have progressed so satisfactorily that the Bible Societies are able to announce the issue of the Mandarin Bible this month, and the publication of the Wenli Bible in March.

Like other organizations, the Bible Societies have been seriously inconvenienced by the war restrictions on the export of the finer grades of printing paper. Large quantities of paper were ordered over a year ago and our latest information is that it is still "on the way." Accordingly the first editions of the new Bibles are very much smaller than were ordered. Second

editions will be put to press immediately on the arrival of fresh supplies of paper. The scarcity of paper has also made it impossible to print in more than one type (medium size), or with more than one term for God. For the same reason separate volumes of the Old Testament cannot be issued at present.

Parts of the Mandarin Old Testament (the Pentateuch, Job, and Psalms) in a tentative form have been in use for some years; whilst the New Testament, also lacking the translators' final touches, has been in circulation since 1907. In the complete Bible now issued it will be found that the parts previously published have undergone a further careful but conservative revision. This final review has been

carried out by Drs. Goodrich and Spencer Lewis and the Rev. F. W. Baller, so as to bring the earlier work up to the standard of the more finished translation of the latest period of their labours.

No part of the Union Version in Wenli has hitherto been printed. The translation that will be published in a few weeks will therefore be entirely new to the Chinese churches and the missionary body. It will be remembered that the 1907 Conference decided that whilst two Versions of the New Testament (Easy Wenli and High Wenli) has been made, there should be only one Wenli Version of the Old Testament. Full advantage has been taken by the translators of the experience gained in their work on the New Testament, and it is not too much to say that the translation now completed, both in its fidelity to the original and in its felicity of style, will be found to be a distinct advance on any previously published translation of the Old Testament. The New Testament part of this Bible will be the High Wenli translation already issued. No practicable way has been found to unify the two Wenli New Testaments as was suggested by the Conference in 1907.

WORK AMONG CHINESE IN FRANCE.

| | |
|--------------------------------|----|
| I. Number of huts | 35 |
| Do. tents and marquees... | 38 |
| Total number of centres ... | 75 |
| II. Number of Chinese workers: | |
| In France | 6 |
| In England | 12 |
| En route from U. S. | 3 |
| | 21 |

III. Number of British missionaries:

| | |
|-------------------------------|----|
| In France (2 Canadians) ... | 43 |
| Coming by Nov. 15th (approx.) | 12 |
| Total | 55 |

IV. Great Britain has contributed the bulk of the money for this work, but the Americans and Canadians have done considerable. The first estimated budget was £73,000 but I have no figures to say what has been spent.

V. The International Committee of the Y.M.C.A. of the United States and Canada are doing splendid service in getting us men, and men of good quality. They have been responsible for sending over 21 Chinese—18 of whom have arrived—and they advise us that by November 1st they will have in England at least 15 returned missionaries, mostly British, who are working under American societies. Our Y. M. C. A. men in China are also getting us men from there.

VI. Gospels, about 20,000—a considerable number of which have been distributed; Testaments, 1,000; other religious books, 500; hymn books, 5,000. Besides these, we have supplied a large quantity of educational material such as globes, maps, pictures, etc.

We are placing from one to three pathescopes in each of the five army areas and permanent and portable cinemas in each of the seven Base Areas. Many of these are already operating. Selected programmes of films are being used and Christian interpreters provided to read the titles and explain. Each hut is being equipped with a lantern and several are being placed in each Army Area. For the latter a special case is being prepared

—everything in a suitcase to give a lantern lecture.

VII. In general, we are working along the following lines:—recreation, education, and moral and religious uplift. Under recreation we have the cinemas and games such as quoits, football, badminton, etc. Under education we are starting with the fact that the world is round, demonstrating it on the globe, going from that to a six-foot map of the world, then on to the solar system, astronomy, and back to the infinitely small in microscopy. We start with the globe and end with lantern slides. Splendid work is being done in some places teaching Chinese. A class has grown from 4 to 100 in one hut at A. P. O. 4.

We are planning to use diagram plates to teach Chinese to an audience of 400 at a time, scratching the character on the plate and giving the details of its construction in the corners.

Volunteer letter writing classes have been started. Those who can write come in and act as scribes for those who cannot. In A. P. O. 4 area we got 15 volunteers in one hut. The first night eight were on duty and 30 letters were written. I cannot but think that these streams of letters going home to China with the Red Triangle on them and "Chu Tu Chiao," "Ching Nien Hui" on the Triangle will be a great thing to promote the "Christ Church" and the "Green Year's Association" in China; and the home letters that come in response will be a great moral anchor to hold the men.

Gambling is rife among the Chinese over here and we have been hard put to it to find a substitute. The thing that comes nearest to it is amateur

theatricals. I am amazed at the hold these have on the Chinese. Nothing equals it, not even the cinema. In one hut in the north the men contributed Fcs. 2,200 and the Y. M. C. A. hut leader arranged for the dresses. 100 men sixteen miles away got up at 2 a.m., walked sixteen miles to see the show which ended at 9 p.m. and walked back again that night arriving at 1 a.m. and were on duty next day. This is enough to say of the attractiveness of these shows. The night I was there four men had arranged to gamble but gave it up and came to the Y. M. C. A. show.

I must not close without telling you of the gathering together of the Christians in Brotherhoods. In one area a good fatherly missionary is going around the different centres. The local man advertises him as a Mu Shih of many years in China. The Christians are gathered together, a "deacon" or "elder" appointed, and the names all secured, and we are getting carved hard-wood boards to put these names on to hang up in the Quiet Room. From these boards the Christians will find who the other Christians are in their company. They will see that they are not alone, and the fact that their names stand there as Christians will be an inspiration to them to live the life. Into these brotherhoods we shall gather the grain reaped from our other work.

G. H. COLE.

WARM APPRECIATION.

The following letter was sent by Mr. Hsiung Hsi Ling, Director-General of Flood Relief

and Conservancy (Chihli), to Mr. R. S. Greene and those who assisted in this work:

"Because of the great flood of last year which has torn asunder numerous people of this province from their homesteads, with one heart and one purpose you worked unremittingly in relieving the afflicted. And Christlike in benevolence, neither the hungry nor the flood-stricken ever escaped your constant mindfulness, but everyone has been saved from an imminent catastrophe out of which they are once more to enjoy peace and prosperity.

"Your illustrious virtue has shed light far and wide and

inspired great admiration. I have petitioned our President to give recognition for the meritorious services rendered by you. In response to my request the President has conferred upon you the . . . Class Chia Ho Decoration, which commemorates the fact that in you personifies the Golden Rule of loving others with self-denial as typified by the Cross and that such good deeds were done and blessings asked for the glory of the Lord, the only God.

"I have much pleasure in forwarding you the said Decoration, with the request that you be good enough to acknowledge the receipt of the same."

HEALTH ESSAY COMPETITION.

1st. Among College and University Students:

- Subjects:* (a) "Health as a factor in bringing about the rise and fall of nations." (An Historical Research essay.)
 國民強弱與國家盛衰之關係
 (b) "The relationship between national health and national wealth." (An Economic Research essay.)
 衛生爲富國之本

Prizes. 1st \$20, 2nd \$10.

Number of words must be no less than 1,000 or more than 3,000.

2nd. Among High School and Middle School Students:

- Subjects:* (a) "How to keep oneself in perfect health."
 個人衛生
 (b) "What must a woman do to keep her family in good health?"
 家庭衛生

Prizes. 1st \$10, 2nd \$5.

Number of words must be no less than 750 or more than 1,500.

3rd. Among Primary School Students:

- Subject:* (a) "Why do people become sick?"
 原病

Prizes. 1st \$5, 2nd \$2.50.

Number of words no less than 300 or more than 800.

All the essays must be in by April 30th, 1919.

All the essays may be written either in Chinese or English.

Competitors will send their essays to Dr. S. M. Woo, 5 Quinsan Gardens, Shanghai.

The importance of health is an oft-repeated truism; but the conditions of obtaining health are little understood and still less acted upon by the average people. Without hygienic knowledge and conduct there can be no great vitality and vigor. The essential conditions of hygienic knowledge and conduct are plasticity of brain and effort on the part of the

learners. Essay contests, in which pupils of all grades can participate, fulfill perfectly these two conditions. This is why we conduct this health essay contest. We beg all teachers to urge their pupils, both boys and girls, to join in this contest. If they get the prizes, they are to be congratulated; if not, they have learned a valuable lesson anyhow.

News Notes

There is a Japanese Church in Shanghai with a membership of 132. It is entirely independent. They have recently installed as pastor the Rev. O. Murakami. There are several other such churches in China.

Mr. S. T. Wen has accepted the General Secretaryship of the Hangchow Young Men's Christian Association. We congratulate Mr. Wen upon his entering into this opportunity, and the Y. M. C. A. in securing so able an addition to its staff.

Under the auspices of the Kin Han Railway, which is under the direction of Dr. C. C. Wang, managing director of the Peking-Hankow Railway, there has been sent out the first agricultural campaign train in China. This train will try to bring to the door of the farmer demonstrations of modern agricultural methods and equipment.

Pastor Ting Li-mei was married on the 17th of January, 1919, to Miss Y. T. Mei, a teacher in the Methodist Girls' School, Kiukiang. Pastor Ting is shortly leaving with the party that is going to Yunnan under the auspices of the Yunnan Home

Mission movement, where he will spend five or six months.

Canton Christian College is publishing in Chinese an interesting periodical known as *The Journal of the Ling Nam Agricultural Society*. This contains many suggestive papers dealing with practical results worked out along agricultural lines in China. Such papers are a valuable contribution to a solution of the practical problems of China.

On or about April 1st will appear the first copy of *The New China Review*, which is to take up the work formerly carried on by *The China Review* which ceased publication some seventeen years ago. The Editor of *The New China Review* is Mr. Samuel Couling, whose sinological ability is well known. This magazine will be bi-monthly and will furnish a place for the publication of the results of research into things Chinese.

The December (1918) issue of the *China Sunday School Journal* is given up to a discussion of the National Phonetic System recently adopted by the China Continuation Committee. There is much information with regard

to the practical problems of utilizing this phonetic system. All those interested in this new script should have a copy of this number of the *Journal*.

From the *Oriental News and Comment* we learn that Prof. Kiang of the University of California recently presented to the University his large Chinese library, consisting of 15,000 volumes which had been collected and handed down to him by his ancestors. This gives the University of California the second largest collection of Chinese books in the United States, the first being that of the Library of Congress.

Mr. R. P. Montgomery, of 18 Peking Road, Shanghai, would like to get into touch with those interested in the founding and development of Christian schools for Chinese boys which would give clear emphasis to social service, manual training, and self-government. The school he has in mind would be in many respects like the Northfield Schools, Hampton Institute, Park College, etc. He will be glad to send a statement of his plans in outline to any who may desire it.

The various Missions of the United Methodist Church in China, working in North China, Ningpo, Wenchow, Yunnan, and Kueichow, having hitherto had distinctive Chinese names, it is now deemed desirable, and after mutual consultation, it has been decided, to adopt one uniform Chinese designation for their common United Methodism. They therefore ask the missionary community in China to note that they have agreed to adopt as such

common designation the Chinese name 聖道公會 (Sheng Tao Kung Hui).

Fukien Christian University held its third anniversary on January 20th, 1919. At this time the degree of Bachelor of Arts was conferred upon the first five graduates of the institution, by President Jones, under a charter received from New York. General Lu, the military and civil governor of the province, was present and spoke sympathetically. A fine piece of land has been secured on the river below Foochow for this institution which has before it enormous possibilities along the line of educational leadership in Fukien province.

At the meetings of the Provincial Church Council (Congregational) and the Presbyterian Synod, Amoy, held during the second and third weeks in December, a scheme for union of the two bodies was adopted. This means that barring the Seventh Day Adventists, there is to be only one Protestant church in South Fukien. For six years each body has appointed members on a joint committee to draw up plans for union, and each year they have drawn nearer together and more obstacles been removed. In expressing his joy over the hope of union a Chinese pastor said this had been a gradual growth which began as much as thirty years ago when the two church assemblies (Provincial Church Council and Synod) met together for a communion service.

Both of the above named church bodies have just adopted a plan for a five year evangelistic campaign to try to reach every one in South Fukien so as

to give all a chance of hearing the gospel message.

The South China Mission of the Presbyterian Mission, North, has passed a resolution placing itself on record as "favoring the formation of a central competent and impartial body possessed of adequate authority to develop a comprehensive and constructive program of Mission activities centering in Canton, to include evangelistic fields as well as institutional work, educational or medical." They are of the opinion that others like themselves would wisely relinquish some of their present antipathies in favor of a wider and more unified work. They have requested, in pursuance of this resolution, that the Board of Co-operation of the Canton Missionary Conference call, as an initiatory step, a meeting composed of representatives from the several Missions, such representatives to be if possible chosen by their own Missions, though with a clear understanding that such appointment does not constitute advance commitment on the part of the Missions concerned, to any decisions of this Committee.

Mr. D. Crommelin, Missions Consul, located at Weltevreden, Java, wishes the help of missionaries in taking care of Chinese Christians who settle in Java. It appears that the Dutch Missions usually were unaware of the presence of these Chinese, mostly artisans, and so have been unable to help them to get into touch with the places of public worship and groups of Christians. As a result some of these have left their first faith. The Missions Consul is therefore desirous of putting these Chinese Christians into touch with missionaries, and asks the missionary

agencies in China, when they hear of Chinese Christians leaving for Netherlands India, to send to the Missions Consul all the information they can about the probable destination of such Chinese. The Consulate in turn will inform the local missionaries.

The Sunday school of the American Baptist Mission in Swatow, consisting of five departments and about 700 people, recently held a unique Sunday School Christmas Gift Service. In preparation for this many of the pupils did work to earn the needed money, even the members of the Cradle Roll taking part and being present when their gift was presented. When the name of a class was called, the class rose, while one or more of their number took their gift and deposited it on the platform. The combined gifts were in some cases so big that it took more than one to carry them, as, for instance, 50-lb. bags of flour. When stock was taken of the gifts there were found to be about \$75 worth of various articles, 43 face towels, 30 pairs of socks, \$30 worth of piece-goods suitable for clothes for men, women, and children, a dozen handkerchiefs, two tooth-brushes, \$10 worth of potatoes and rice, \$6 worth of cotton-batting for comforts, and \$24 in money. Everything was new and useful. In preparation for the distribution of these useful gifts, a long list of names of needy Christians had been made; many of the things will go direct to the Old Folks' Home connected with the work of this Mission. The distribution was carried out by a committee of eight, all Chinese except one.

NOTES ON THE JEWISH
MOVEMENT.

The Jewish national movement has made considerable progress in Persia, which has a Jewish population of about 100,000. . . . Prof. Flanders Petrie recently recommended, in the Royal Institution of British Architects, on the rebuilding of Jerusalem, that the old town within the walls should be closed to new buildings, so that its original features might be preserved, while suburbs should be built farther out and connected with each other by electric tramways, an average distance of two miles from the center of the town. . . . Before the war only two good carriage roads were in existence—from Jaffa to Jerusalem and from Jerusalem to Hebron. Now there are excellent roads over all the country. . . . Identical coinage is in use everywhere. Jerusalem, furthermore, has a supply of pure drinking water. . . . Of the total number of Jewish children between the ages of three and thirteen in Warsaw, namely, some 90,000, only about 21,000 are now finding accommodation in the communal schools and institutions. The remaining 70,000 run about the houses and beg, and become victims of the terrible influences of the street. The effect of this on the girls can be imagined. Thus, through no fault of their

own, the morality of the Jews at this place is sinking rapidly. . . . The month of Tishri, which includes the Jewish New Year, the Day of Atonement, and the Feast of Tabernacles, has been a *mensis mirabilis* for Jerusalem. For the New Year there was a gathering of Jewish soldiers at Jerusalem such as is becoming customary at the chief festivals of the year, this being the third of its kind. This is a revival of the old pilgrimage which the Jews of the Diaspora made in the days of the national life—the bands of Jewish soldiers now coming up from different parts of the front and from the ends of Sinai to celebrate their feasts together. . . . The summer months in Jerusalem provided plenty of opportunity for public gathering and celebration. In April Dr. Weizmann proclaimed from Mount Scopus the vision of the new era. In May General Allenby was received by the community united in the joy of deliverance; school children in thousands hailed him as the redeemer of Palestine. In July the cornerstone of the University was laid, in the presence of representatives of all Palestinian Jewry. Finally, there was a royal welcome given to the forty-four doctors and nurses sent by the Hadassah Society of American Zionists as their first contribution to the healing of the damage caused by the war.

Personals

BIRTHS.

NOVEMBER:

29th, at Nodoo, Hainan, to Rev. and Mrs. P. C. Melrose, P. N., a son (Hugh Rainey).

DECEMBER:

In Boston, Mass., U.S.A., to Rev. and Mrs. E. S. Hildreth (of Chaochow-fu), A.B.F.M.S., a son (John Lane).

JANUARY:

8th, at Foochow, to Rev. and Mrs. A. W. R. Norton, C.M.S., a son.

DEATHS.

OCTOBER:

17th, at Oxford, N.J., U.S.A., Mr. A. N. Hoagland, Secretary of the Peking Y.M.C.A., from influenza.

DECEMBER:

24th, at Chefoo, Mrs. E. Tomkinson, C.I.M., from malignant disease of the abdomen.

30th, at Peking, Rev. John Wherry, D.D., A.P.M. (North), aged 81 years.

JANUARY:

4th, at Liaoyang, Manchuria, Miss Mary Fleming Graham, for twenty-three years a missionary of the U.F. C.S., from heart failure.

7th, at Ningpo, Mrs. Annie S. Grant, A.B.F.M.S.

11th, at Taiyuanfu, Sha., Herbert Forbes, aged ten and a quarter years, eldest child of Rev. and Mrs. J. C. Harlow, E.B.M.

12th, at Kaifeng, Mary Geraldine Guinness, aged eight years and ten months, C.I.M.

ARRIVALS.

DECEMBER:

4th, from U.S.A., Miss V. E. Woods, A.C.M.

25th, from U.S.A., Dr. S. Johnson, Miss Halverstadt, Miss Walker, Miss Smith, M.E.F.B.

29th, from U.S.A., Miss Ada Rickmeyer, National Committee Y.M.C.A. office staff.

30th, from U.S.A., Rev. and Mrs. E. W. Galt (ret.), Miss Holmes (new), A.B.C.F.M.; Misses M. Harvey, E. von Gunten, M. K. Oppelt, C. A.; Rev. and Mrs. T. W. Mitchell (ret.), A.P.M. (North). From Norway, Mr. and Mrs. P. Hole, Mrs. H. J. Helgesen (ret.), Messrs. M. Jensen, P. Torjesen, Misses S. Douzette and K. A. A. Aschim, C.I.M.

JANUARY:

4th, from Canada, Rev. and Mrs. W. J. Mortimore and children (ret.),

Mr. and Mrs. F. M. Davis (new), Miss E. M. Hall (ret.), Miss A. Morgan (ret.), Rev. and Mrs. A. E. Johns and children (ret.), and for Szechwan (new): Misses Barnett, Campbell, Thexton, McRae, Ward, Foster, Massey, Dr. Lela Snider, all C.M.M. Mr. and Mrs. N. Svenson and children (ret.), C.I.M.

15th, from Norway, Miss Andrea Herseth (new, North China), N.M.S. 19th, from Canada, Dr. Jean Dow (ret.), Miss L. Dinwoody (ret.), Miss Violet Stewart (new), P.C.C.

22nd, from Norway, Rev. and Mrs. J. Karstad and children (ret.), Rev. and Mrs. H. Mjelve and children (ret.), Mr. J. Friedrichson (new), Miss Anna Mugass (new), N.L.K. From England, Rev. and Mrs. W. L. Oakes and child (ret.), Mrs. A. Morley, (ret.), W.M.M.S.; Mrs. H. R. Williamson and children (ret.), B.M.S. From Canada, David I. Jeffrey, C.A. From America, Mrs. C. W. Pruitt (ret.) S.B.C.; Rev. and Mrs. J. W. Lindbeck and children (ret.), Miss Hilda Anderson (new), Aug. S.M. From Canada, Mr. and Mrs. H. Swenson (ret.), C.I.M.

DEPARTURES.

NOVEMBER:

21st, to U.S.A., Mrs. E. J. Lee and children, A.C.M.

24th, to U.S.A., Mrs. E. L. Souder and infant, and Mr. W. F. Borrmann, A.C.M.

DECEMBER:

29th, to Sweden, Miss H. Lundvall, C.I.M. To England, Mr. and Mrs. R. Gillies, C.I.M.

JANUARY:

2nd, to U.S.A., Rev. E. L. Souder, A.C.M.

3rd, to England, Mr. and Mrs. E. H. Taylor, C.I.M.

6th, to Australia, Rev. and Mrs. F. W. Baller, C.I.M.

8th, to U.S.A., Miss Mary Watrous and Miss Nora Dillenbeck, M.E.F.B.

14th, to Australia, Mr. and Mrs. A. Trudinger, C.I.M.

17th, to U.S.A., Mr. and Mrs. B. S. Fenn and children, Y.M.C.A.; Rev. and Mrs. E. W. Ellis, A.B.C.F.M.; Sister Helen Veronica, A.C.M. To Canada, Miss Grace Sykes, P.C.C.

18th, to U.S.A., Stephen W. Green, A.C.M.

21st, to U.S.A., Miss Gertrude Hoy, R.C.U.S.



EDUCATION APPLIED TO PRACTICAL NEEDS.
First-year Pupil Nurses in Hackett Medical College for Women (Canton) giving an Exhibition in Bandaging.